The PRECIOUS FAITH

HOBSON

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BY

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FOREWORD

MOST of the writing done on religious subjects is done by ministers. But a lawyer's viewpoint is often different from a minister's; so these articles written at spare times heretofore are published now in the hope that they may be useful. The same old story as of old is repeated in our time. As wealth increases, luxury follows, character declines, and unbelief shows its head. If any reader finds herein anything helpful pass it on.

—J. P. H.

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1

The BIBLE *a* DIVINE REVELATION

Is the Bible a divine revelation? Few persons who reject the Bible as a divine revelation realize the force of the fundamental reasons on which the claims of the Bible rest. There are a number of other writings held sacred by men, but the Bible is in many respects unlike any of them.

In the first place, they are the work of one man. The teachings of Zoroaster, Confucius, Buddha, Mohammed, etc., are the work of a single man in one country, and at one time. They have no background of prophecy. The Bible is the work of different men in different languages, in different countries and centuries apart. Yet when put together these different books make a beautiful epic, of which Jesus of Nazareth is the central figure. All of the Old Testament with its types and sacrifices point forward to Him, and the New Testament simply unfolds how He fulfilled what had been written concerning Him.

In the second place, there is a progressive development, a gradual unfolding of purpose from the first chapter of Genesis, to the last chapter of Revelation, often plainly little understood by the writer at the time, showing that the whole is the work of one mind and that the great invitation with which Revelation closes is but the conclusion foreshadowed in the first three chapters of Genesis.

In the third place, much of the Bible is prophetical. Many of these prophecies were little appreciated or understood when they were written, and they have been fulfilled in such a way as to carry conviction that the mind who inspired them held in its grasp the sealed roll of the future.

In the fourth place, the Bible professes to be a divine revelation. It proclaims, "Thus saith the Lord." It is either divine or a delusion or a fraud. Could all the Bible authors be deluded? Were so many ever crazy? Was ever a fraud perpetrated to enforce the beautiful ideals of the Bible? Would good men stoop to such a fraud or did bad men ever perpetrate

a fraud for such purposes? Whence got they the wisdom to do so? We are told that man is advancing and is much wiser than his forbears. But in all previous history has any book comparable to the Bible ever been produced? The Bible was written centuries ago. Gather the learned now, and will they make a chart for human life not borrowed from the Bible that will compare with it? Has man with all his boasted progress ever written anything to take its place? The fruits of other writings held sacred do not compare with the fruits of the Bible.

Let us now elaborate these heads and consider (1) the unity of the Bible, (2) the development of purpose, (3) prophecy and its fulfillment, (4) the inherent evidence of its origin.

1. Unity of the Bible

The Bible consists of sixty-six books, thirty-nine in the Old Testament and twenty-seven in the New. It begins with the writing of Moses, 1400 B. C., and ends with the Revelation by St. John about 90 A. D., and so covers about fifteen hundred years. It may be said that we cannot prove outside of the Bible that the reputed authors of the Old Testament wrote these books. This is true; it can be proved only—like we prove that Homer wrote the Iliad—by the fact that this was in ancient times always accepted as the fact. But aside from this, we do know that the Old Testament as we have it was in existence about the year 275 B. C., when the Septuagint translation into Greek was made, and these books were then hoary with age, which is sufficient for the purposes of this discussion. Just as Chaucer, Spenser, Shakespeare, and Tennyson are on their face written in different ages of the English language, so these books are written in different ages of Hebrew. The New Testament is written in Greek and admittedly in the first century of the Christian era.

Now put these books together, and what have we in the Old Testament? The creation of man, his fall, the promise of a Redeemer, the call of Abraham that in his seed all the families of earth should be blessed, the removal of Jacob and his family to Egypt that they might grow into a separate people, their deliverance from Egypt, preservation in the wilderness, settlement in Palestine, their forgetting God, overthrow, exile and return. The Jew was not chosen merely to be a peculiar people; he

was chosen to be the people among whom the Messiah should come. An elaborate ritual was provided all pointing to Him. The Passover lamb typified the lamb that should take away the sins of the world. "The beasts on Jewish altars slain" typified the sacrifice to be made on Calvary. Prophet after prophet was sent and the climax of every prophecy pointed to the promised Saviour. The coming Redeemer was the hope and expectation of the Jewish race; it was the end of the national existence. The Saviour came to fulfill the law and the prophets. The New Testament simply tells how He fulfilled the Scriptures, though this He did in a very different way from what the Jews, even His own disciples, expected. But looking back now, we can clearly see that they misinterpreted the Scriptures and that the Kingdom set up at Pentecost was foretold by the prophets and was the object and end of the whole Old Testament. The disciples slowly realized this, but when they realized it, it became the central thought of the whole New Testament. They went everywhere preaching, "Thus it is written." Can such a result in the writings of so many men, writing apart and having opposite notions, be an accidental coincidence? Must not the fact be that one mind, the Mind of the Eternal, directed their pens?

To illustrate, suppose we had a composite production, part written in the time of Alfred the Great, part in the time of William the Conqueror, part in the time of Elizabeth, and yet when all the parts were put together they disclosed a plan coming to its full fruition in our time, would any one believe that such a thing could be of human origin?

To take any book out of the Bible is like taking a brick out of a wall. It leaves a hole; for they all bear on the Saviour to come. To illustrate, Ruth, which seems to some only a beautiful story, is in it because "Obed begat Jesse and Jesse begat David," in whose line we are later told the Saviour should come. It teaches that this Saviour had in Him the despised blood of Moab and so represented all humanity. Job needed a daysman to stand between him and God. The Psalms declare the mercy and goodness of God in the plan of salvation.

Most people who read the New Testament account of our Lord's life rest their belief or unbelief on it and it alone; they forget that the New Testament simply tells of the fulfillment of the promise made to Adam and renewed to Abraham, and

that the whole of the Old Testament points to Him. The Jew is here today a living monument to the truth of the Old Testament, which is robbed of its real force and meaning unless read in the light of the New Testament. The latter rests upon the former. The two stand together. It cannot be that this wonderful unity can exist between these sixty-six books unless they are all the product of holy men of old who wrote as they were moved by the Holy Spirit.

2. Development of Purpose

The gradual development of purpose in the Bible is as wonderful as the unity of the books. It begins with the promise that the seed of the woman should bruise the serpent's head (Genesis 3:15). This is followed by the promise to Abraham, "In thee shall all the families of the earth be blessed" (Genesis 12:13). What Abraham understood this to mean we know from his grandson Jacob in blessing his sons. "The scepter shall not depart from Judah nor a law giver from between his feet until Shiloh come and unto him shall the gathering of the people be" (Genesis 49:10). Moses, who had brought the Israelites out of Egypt, wrote: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me" (Deuteronomy 18:15). Then comes the promise to David: "I will establish the throne of His Kingdom forever" (II Samuel 7:13). Jonah, the oldest of the Bible prophets, preaching repentance to a heathen city, after three days in the fish's belly, foreshadowed the preaching of the Gospel to the Gentiles after the resurrection of Christ. Micah, the next prophet, foretold He should be born in Bethlehem (Micah 5:2). Isaiah wrote, "A virgin shall conceive and bear a son and shall call his name Immanuel" ("God with us") (Isaiah 7:14). Here and in Micah 5:2 first is developed His divine nature.

"For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isaiah 9:6-7).

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:5-10).

Jeremiah repeats this in different words (Jeremiah 23:5-6). Daniel fixes the time of His coming and tells of His rejection by the Jews and death (Daniel 9:24-27). Isaiah describes His sufferings and resurrection (Isaiah 53:1-12). In the chapters of Isaiah following this and in the books of Ezekiel the preaching of the Gospel to all the world is vividly portrayed under a variety of figures of speech. The later prophets enlarge upon this, and so do the Psalms.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Habakkuk 2:14).

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 13:1).

"Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold He shall come, saith the Lord of hosts" (Malachi 3:1).

The New Testament then takes up the story. Jesus' ministry was to the Jews, but after His resurrection the full plan outlined in the prophets is unfolded and the great work is begun. To make this intelligible the Epistles are added to the Acts; and to show that the progress of the Church is to be slow and over great difficulties, but that victory in the end is assured, the Apocalypse is added. The full development of

what the prophets one after another dimly revealed is thus stated in the New Testament:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth" (John 1:1-14).

The Jews regarded themselves the peculiar people of God. They regarded the Gentile world as beyond His love. The prophets, living among this people and imbued with their ideas, had little idea how the things they foretold were to come about, and the real meaning of what they wrote only appears when their words are read in the light of the New Testament, where the taking of the Gospel to all nations is emphasized as the culmination of all Scripture, and, looking back, we can see now that this was the objective from the beginning. The full plan or purpose is not disclosed at once, but here a little and there a little as the centuries rolled by. Yet when these different things are put together they make a consistent whole and unfold a view of God and man never conceived in human philosophy.

3. Fulfillment of Prophecy

In the New Testament fifty-nine prophecies concerning our Lord are quoted and shown to be fulfilled in Him. This is done to identify Him as the Messiah of the Old Testament. But aside from these, there are some prophecies in the Bible which we see fulfilled. Only a few will be noticed.

This promise was made to Noah: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22).

For over four thousand years this prophecy has been fulfilled. Who but the Creator could know this four thousand years ago! Who in that age had before him any facts warranting him to say that as long as the earth endures, seedtime and harvest should not fail. If seedtime and harvest for one year did not take place, the sun would shine the next year on empty cities and waste fields; for humanity lives literally from year to year. We have never a year's supply ahead, as shown when the crops fail in any large district.

The Bible also declares as to the earth: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10).

This prophecy is not fulfilled, but all the discoveries of modern science point that way. When this was written no way was known by which the solid earth would burn with fervent heat, and even to men of the last generation this seemed impossible. But now we are told that a comet or other heavenly body colliding with the earth would bring this to pass. And who can measure the power of the electricity with which the earth is charged! Electricity, as we know now, will create a heat that will melt any known substance. All that is lacking is the connection.

Again this wonderful prophecy is made concerning the Messiah: "But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth" (Isaiah 11:4).

What does this last clause mean? Read Revelation 1:16. "And out of His mouth went a sharp twoedged sword." What was this? "The sword of the Spirit, which is the Word of God" (Ephesians 6:17). "For the Word of God is . . . sharper than any twoedged sword" (Hebrews 4:12).

The sword that goes out of His mouth is the Word of God, and with this He smites the earth with the rod of His mouth. In other words, the Gospel is to be promulgated not by force, but by the preaching of the Word. The Christian religion is the only religion the world has ever known that relied on preaching, and preaching alone, for its spread. No other religion has, like it, judged the poor with righteousness or reproved with equity for the meek of the earth.

"Blessed are the meek, for they shall inherit the earth" (Matthew 5:5).

Again, it runs as a silver thread through the prophets (belonging to a race believing they were the peculiar people of God) that the Gentiles would come to the Messiah.

"All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy Name" (Psalm 86:9).

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it" (Isaiah 2:2).

"And there was given Him dominion, and glory, and a kingdom that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed" (Daniel 1:14).

"And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one" (Zechariah 14:9).

"For from the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles" (Malachi 1:11).

We live to see these remarkable prophecies coming to pass. Take the map of the world and see how wonderfully this has come about. The Gospel is now preached in the ends of the earth, and those in position to know say the next generation may see these prophecies fulfilled.

Lastly, our Lord said: "Heaven and earth shall pass away, but My words shall not pass away" (Matthew 24:35).

This was said by a despised Galilean peasant who two days later died as a condemned criminal on a cross. But after nineteen hundred years His words have not passed away. Christianity is the hope of the world; and the spirit of the Christ is manifested in the course of human affairs as never before in all history.

We have but recently had a peace conference in which treaties were made agreeing on scrapping battleships and making other safeguards for the peace of the world. All the nations of the world except the United States are members of the League of Nations or applying for membership.

"And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword

against nation, neither shall they learn war any more" (Micah 4:3).

This year the United States sent to the leading nations of the world a proposed peace treaty outlawing war and all these nations have ratified it. In other words, it is now the sense of the civilized world that war as a means of settling international disputes should be outlawed and that might does not constitute right between nations, just as it does not between individuals. The day is not far distant when the nation that forces war on another will be regarded just as the man is now who tries to take by force from another his property rights. National jealousies and animosities are subsiding. As these die out public sentiment will demand the federation of nations and the parliament of the world. War is simply a relic of savagery. It is un-Christian. There is no reason why national disputes should not be settled by some fair disinterested tribunal, just as those between individuals are settled.

> "And this gospel of the Kingdom shall be preached in all the world for a witness to all nations." (Matthew 24:14.)

See how wonderfully in the last one hundred years this has been fulfilled. The gospel has been carried to darkest Africa and the day is not far distant when it will be preached "in all the world for a witness to all nations." How incredible was this when spoken to twelve peasants in a despised Roman province, whose people had no dealings with the Samaritans or interest in the Gentiles.

> "The mills of God grind slowly,
> They grind exceeding small,
> Yet with exactness, grind they all."

4. Inherent Evidence of Its Origin

The truth of the Bible as a divine revelation turns on Jesus of Nazareth, for it all points to Him and it all simply reveals Him. If Jesus was, as it presents Him, the divine Son of God, it is a divine revelation; but if He was only a man, the Bible is a fraud and not a divine revelation. Was He, then, a mere man or divine?

Jesus wrote no book. He had neither wealth nor position. He lived in an obscure Roman province, so vile that it was a current proverb, "Can anything good come out of Nazareth?"

He died at the age of thirty-three, and yet the world honors Him by dating the calendar from His birth, and keeps as the day of rest and worship the first day of the week in commemoration of Him. No other name in human history has been so honored and no life has contributed so much to human well being. What is there in His teachings or in His life to warrant this? Some of the distinctive points in His teaching may be summed up thus: (1) God the father of all men. (2) God's infinite love for His children. (3) The regeneration of the human heart by God's Spirit. (4) Love of God and love of our fellow-man as the sum of human duty. (5) Salvation through faith in Him as the Redeemer. The sum of His teaching is in fact comprehended in the Lord's Prayer. Nothing like it was ever seen before. Many people look forward to the millennium, when peace shall reign on earth and all shall be made right that so troubles us now; but if all of us loved our fellow-men as we love ourselves, if all of us did unto others as we would have them do unto us, if all of us returned good for evil, if all of us did His commandments and made it the first object of our lives to serve God in spirit and in truth, would there be any need to wait for the millennium? Would not the millennium be here when these things were done?

Jesus' teachings differ from all others, not in degree, but in kind; compare His teachings with Solon or Socrates, or any of the wise men of old, and did any of them approach Him? "Never man spake like this man. For He taught them as one having authority and not as the scribes."

Take His life. He lived what He preached. He is the only one of whom it has ever been said that He was without sin or wrongdoing. He had not where to lay His head. His friends were publicans and sinners and yet He was without sin. He spent His life doing good. He healed the sick, raised the fallen, ministered to the poor. He died voluntarily on the cross to give His life a ransom for many. In our time some stumble at His virgin birth and His resurrection from the dead, but these things are in keeping with the rest of His life and only complete what is elsewhere portrayed. The winds and waves obeyed Him. He gave sight to the blind. He healed the leper. He unstopped the deaf ears. He raised the dead. He said to His disciples: "Lo, I am with you always, even to the end of

the world." He must be a living Saviour, for the indwelling Christ is the central thought of the whole New Testament.

No one had this conception of the promised Messiah when Jesus came into the world. If the record of His life is not true, where does the conception of His character come from? Can any one believe that these Galilean fishermen created this conception, or that they were wiser than all the wise men of old? If they did not create it—and plainly they could not have done so—it must be a true account they make; and if this account is true, in Him "the Word was made flesh and dwelt amongst us." He claimed to be this on all occasions; His life and teaching are plainly not those of a mere man. Infinite wisdom, mercy and grace were shown in Him and such a conception could not be of human origin, for in all the history of mankind nothing like it was ever conceived.

Think how He has transformed the world. When He came men everywhere regarded men of other races as mere beasts. The marriage tie was ignored; woman was man's toy. Lust and depravity ruled the world. Purity of heart and life was not demanded. While much remains to be done, the Bible, where it is known among the people, has transformed human life. The highest compliment we can pay a man in any company is that he is a consistent, earnest Christian. When asked by the Indian Prince what was the secret of England's greatness, Queen Victoria produced her well-worn Bible. And does not every one know that the Bible is the foundation of the institutions of our "land of the free and home of the brave?" All in modern civilization that is worth preserving comes from it. Can any one believe that these Jewish prophets or Galilean fishermen were wiser than all men of all times? Is it not more reasonable to believe they tell the truth when they say it was a divine revelation?

Again, the Bible is in truth the sword of the Spirit. There is a spiritual meaning behind its words. Through it the still small voice speaks to the human conscience. It is true all do not heed this voice. Just as Jesus appeared only after His resurrection to those who believed in Him, so the still small voice does not speak through the Bible to all. But thousands and tens of thousands have had their lives transformed by it. Through it they commune with their Maker and He sups with them and they with Him. No other book in all human history so portrays the human heart, and no other book in all his-

tory has so influenced human life. Other books grow old, but it is as young and fills the need today as fully as when it was written.

Can a revelation which professes to be divine be otherwise, when through it men commune with God and are lifted to a purer, better life; when its central figure cannot be a human conception; when it is the orderly development of a purpose through four thousand years and for two thousand years has proved true? How could so many writers, writing apart, produce the unity found in the Bible, unless one mind guided them?

The Bible is its own best witness. It speaks to the heart. It has a spiritual meaning behind its words. Any one, who has studied it, knows this. The trouble is that those who reject it have never studied it fairly. It was written for a double purpose: (1) for the generation then living; (2) for people of all times. It tells things just as they were and it leaves the reader to develop from the narrative, the spiritual teaching. The shortcomings of the Bible characters like Jacob or David are not approved, but the meaning is that God can take such weak creatures and out of them by faith makes a "prince with God." The mercy of God in bearing with His people is brought out in the sordid sins portrayed in the Old Testament as well as in the New. To guard against the shifting meaning of words as time rolls on, and the fact that no two words in different languages have precisely the same meaning, the truths of the Bible are not stated in exact terms as in a statute, but are to be learned from comparison of incident with incident and passage with passage. This promotes the study of it. The letter killeth, but the spirit giveth life. God's Spirit speaks through His word. No one ever read the Bible thoughtfully who did not find there God's Spirit speaking to him and inspiring him to newness of life.

The fact of Christianity is also a witness to the truth of the Bible. Just think what this world would be without Christianity and what it would be if all men were Christians and always lived up to their professions. Christianity is simply faith in the Christ. How comes it that this faith in a Galilean peasant who had never learned in human schools, had no place to lay His head and died at thirty-three years old a condemned criminal, has survived the attacks of its enemies, overcome the wisdom of the wise, and today is the basis of the principles con-

trolling the civilized world? What is it but this faith that makes the difference between the Christian nations of the world and heathendom? Lastly, what a world would this be if this faith was universal and strictly lived up to by all?

If all men were Christians in faith and in deed, there would be no lies told, no stealing or robbery, no murders, no backbiting or malice or hatred. The poet's Utopia would be here. Can it be possible that a faith producing such results, if followed universally, is not of divine origin? No human thinker ever so conceived. Whence came it, unless divine in its origin! Christ was the only teacher who ever taught that God is love and commands all men everywhere to love one another. Selfishness, pride, malice and hatred are the cause of the woes of humanity. The Christian in word and act lays these aside by the power of the indwelling Christ. Christianity is the only religion the world ever knew that rests not alone upon a book, but a living Saviour who dwells in the hearts of His people, giving them His strength in time of weakness and need. In this the Bible has been proved true by the actual experience of millions. True there are false religions, and their devotees also so believe. But everything in the world has its counterfeit. Man has a religious sense. He cannot divest himself of it, but he may put it to use in a wrong way. Counterfeit religions only show that there must be a true religion, for otherwise there could be no counterfeit. An examination of the other religions shows that all that is good in them is so plainly taken from the teaching of the Bible as to leave no doubt of its origin. The additions to this are of human origin and as plainly show their maker. God is perfect in wisdom. What comes from Him is like Him. Is the Bible from Him? "By their fruits ye shall know them." Compare the fruits of the Bible with the fruits of any other religion the world ever knew. Can any other religion justly be called the hope of the world? Does any other teaching transform character or would any other religion if universally followed bring about the millennium, the reign of peace and good will on earth?

2

The CHURCH *of* CHRIST IS INDESTRUCTIBLE

THE writers of the Bible exhaust their imagery in describing the kingdom of the Messiah as world-wide and without end of days.

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee."—Ps. 22:27.

"God is in the midst of her; she shall not be moved; God shall help her, and that right early.—Ps. 46:5.

"And in the days of these kings shall the God in heaven set up a kingdom which shall never be destroyed."—DAN. 2:44.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—DAN. 7:27.

"And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—LUKE 1:33.

"For he must reign, till he hath put all enemies under his feet."—I COR. 5:25.

The keynote of the Old Testament is the covenant-keeping God, whose mercy endureth forever. He never forsakes His people, though this they may deserve. So our Lord said "upon this rock I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18). Who is the builder of the Church? Note the words: "I will build"—the divine Lord Himself is the builder. On what does he build it? He does not leave us to guess. He says: "For flesh and blood have not revealed it unto thee, but my father which is in heaven." The rock on which the Church is built is the work of God's Spirit in the heart, making a new creature in Christ (II Cor. 5:17; Gal. 5:6). Those who are new creatures in Christ constitute the Church which is His body (Eph. 1, 22-23; Colos. 1:18). Our Lord being immortal, His body cannot perish. The Church is His body in the sense that it is indissolubly united with Him.

Revelation, the last book of the Bible, was written primarily to teach this great truth. Perhaps no book in the Bible is less understood by the average reader. It was not so in the early Church; they thought they understood it and there was no division of opinion as to its primary meaning. The trouble now arises in part from the fact that we Western people do not talk in figures of speech as do the Orientals, among whom the book was written. It also is due largely to our tendency to think of things in terms of earth and bring down the book to earthly things. So it is that people say, "We cannot understand Revelation; let's read something we can understand." Revelation is not a book of facts; it is a book of pictures. These pictures do not foretell terrestrial events; they are spiritual, not earthly. It is thus defined: "The Revelation of Jesus Christ which God gave unto him . . . and he sent and signified it by his angel unto his servant John." Note it is "the revelation of Jesus Christ," not the revelation of earthly things. It was not told in words to his servant John; it was signified to him. A sign is that which denotes something. This revelation of Jesus Christ was signified or symbolized to John. The book is a series of symbols revealing Jesus Christ. This is expressly stated in the first verse.

How are we to know what these symbols mean? It is the last book of the Bible. It completes the canon. Every figure in it is taken from preceding parts of the Bible and is used in Revelation in its Bible sense. To understand Revelation one has only to take an ordinary reference Bible and read carefully the scriptures referred to. Inasmuch as Revelation may only be understood by faithful study of the older scriptures, this promise, made in no other book of the Bible, is added: "Blessed is he that readeth and they that hear the words of this prophecy and keep those things that are written therein." (Verse 3). The Gospels close with the ascension of our Lord. In Revelation, in a series of pictures, heaven is opened, and we not only, like Stephen, see "the son of man standing on the right hand of God" (Acts 7:56), but we see the seals opened and the future of the Kingdom of God on earth unfolded.

The book was written near the close of the first century of the Christian era by the apostle John in banishment on the Isle of Patmos, and some thirty years after the last of the other books of the New Testament. For many years following our Lord's resurrection, Christianity spread very rapidly, so that the

rulers of the earth became alarmed and set on foot bitter persecutions. When all the apostles but John had suffered martyrdom, and he was in banishment; when Christians were everywhere hunted and pursued, and the bright hopes of a few years before seemed about to perish in the black cloud enveloping the Church—God lovingly opened the closed canon of inspiration.

What was the message sent under such circumstances? These Christians had been taught that the time was short; they looked for a speedy coming again of the Lord; they had known all His apostles to suffer martyrdom but John, and if he who, it was rumored, should remain until his Lord came again (John 21:23) was taken, and no assurance of the future left by him, all might have seemed dark and hopeless. Men were already saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:4).

So this book was written. Its primary message is the certainty of the triumph of the Church—that many troubles and trials should follow those then resting upon them, but that all this would come from the hand of a loving Father, and over it all the Lamb in the end would triumph.

An analysis of the book will make this more easily seen. It falls naturally into seven divisions:

1. The seven churches (Ch. 1-3). 2. The seven seals (Ch. 4-8; 1). 3. The seven trumpets (Ch. 8; 2-11). 4. The woman and the dragon (Ch. 12-14). 5. The seven vials (Ch. 15-16). 6. The harlot judged (Ch. 17-20). 7. The new heaven and new earth (Ch. 21-22).

1. The Seven Churches

Jesus is here revealed as "the first and the last," clothed with a beautiful garment, signifying his priesthood and his power, standing in the midst of the seven golden candlesticks, having in his right hand seven stars and out of his mouth goes a sharp twoedged sword. Seven is the Bible number for completeness. The candlesticks are the churches of God; this is expressly stated in verse 20. Seven means all. So we have here Jesus standing in the midst of the churches. Though unseen here, he is in the midst of them, "Ye are the light of the world" (Matt. 5:14), a candle is put "on a candlestick" (Matt. 5:15). As the candlesticks are a figure of speech for the churches, so

the angels of the churches are a figure of speech for all those in the churches in whom the Spirit of God dwells; for they are the light of the world (stars, not the sun) and the messages to the churches are addressed to them. The vision confirms the promise of our Lord, "Lo, I am with you always, to the end of the world." The stars are held in His right hand. His strength is theirs. He upholds them. Christians depend not on man's strength. The strength of the eternal is behind them. He is not far off, but in their midst. The sharp twoedged sword that goeth out of His mouth is the word of God; for the word of God is the sword of the spirit (Eph. 6:17). It is sharp (Is. 49:2), and twoedged (Heb. 4:12). This is made plain by chapter 2:12-16. Christ's sword goes out of His mouth; it is not held in His hand. The world is to be taken for Him by the preaching of the word.

The seven churches named are in a small circle; but the messages to them are applicable in all time. (1) Ephesus, the rich city church, that has lost its first love—its zeal for bringing others into the kingdom; it is enjoined to "repent and do the first works." (2) Smyrna, the little struggling church, thinking it was too poor to do much; it has in our day many followers. She is told that she is rich and does not know it. Her riches are not earthly, but spirtiual. The power of the risen Lord is hers. Think how often in Christian experience great things have been done by those who are poor in this world's goods, but rich in the Spirit. Trials may last for ten days, but not beyond the limit (Gen. 31:7; Num. 14:22; Job 19:22). (3) Pergamos has them that hold the doctrine of the Nicolaitanes. Nicolaos is the Greek form of Balaam. The Nicolaitanes is Greek for Balaamites. Balaam "loved the wages of unrighteousness" (II Pet. 2:15). The Nicolaitanes are those who so love the getting of money that the Christ is made secondary to it. Commercialism is sweeping over us. "Gather gear by every wile" is the motto of many, and the rest of the quotation is forgotten, "that is justified by honor." (4) Thyatira permits Jezebel to seduce Christ's servants. Jezebel means unchaste. The reference is to the teaching which upholds impure lives in Christians. In this Church purity of life was not maintained. So in addressing it our Lord is described as he "who hath eyes like unto a flame of fire." (5) Sardis has a name to live, but is dead It is much alive outwardly, but its spiritual strength is gone. (6) Philadelphia has a little

strength, but has kept the word and has not denied his name. Here the message is from him "that hath the Key of David"; he "openeth and no man shutteth," and the promise is "I also will keep thee from the hour of temptation." The Key of David means absolute authority (Is. 22:22). (7) Laodicea is neither hot nor cold, saying "I am rich and increased with goods and have need of nothing," but is in fact poor, blind and naked because without the spirit.

"Jesus Christ" in these chapters is revealed as the Alpha and Omega, not far off, but in the midst of his people, taking notice of their every trial, sustaining them constantly by his spirit and giving them his strength in every time of need. The gospels tell us "of all that Jesus began to do and to teach until the day in which he was taken up" (Acts 1, 1). The Acts tell us of all that He continued to do and teach through His apostles from the day He was taken up. Revelation tells us of all He continues to do and teach until the end of time. If many Christians are lukewarm, or hold to the doctrines of the Nicolaitanes or think they are too poor to do much, let no one be discouraged. It was even so in apostolic times.

2. The Seven Seals

Eye hath not seen or ear heard the glories of the redeemed. Heaven cannot be described in human speech. The picture of God's throne is given with the rainbow, the symbol of God's mercy, about it (Gen. 9, 13). Next to the throne are the seats of the 24 elders, the church number 12, multiplied by 2, signifying the redeemed. The numbers of Revelation are not literal numbers, but are figurative, for the book is symbolical and the numbers are simply a part of the symbols. They are to be read only in their figurative sense. The word "beast" has changed in meaning since the King James version of the Bible was made. The Greek is "living ones" and it is so translated in the revised versions. The figure is taken from Is. 6:1-3 and from Ezek. 1:4-14. Isaiah calls these living ones the Seraphims; Ezekiel calls them the Cherubims (Ezek. 10:20). At the Garden of Eden God placed the Cherubim "to keep the way of the tree of life" (Gen. 3:24). Four is the earth number, as we speak of the four corners of the earth, or the four points of the compass, meaning everywhere. These living ones are God's angels sent into all the earth on missions of mercy and symbolize the work of the Holy Ghost. Seven being the complete num-

ber, the seven spirits before the throne represent the Holy Spirit. The lightnings, thunderings, etc., symbolize the infinite power of God. The sea of glass like unto crystal is taken from I Kings 7:23 and symbolizes that nothing impure can stand in God's presence. Books in those days were written on parchment and when completed the parchment was rolled up in a round roll and a seal placed on it. The book which was opened here had seven successive seals. He who opens the seals is "a lamb as it had been slain" or the lamb of God which taketh away the sin of the world (John 1:29). The child of God is sealed unto Salvation (Rom. 4:11). In this vision the revelation of Jesus Christ from the standpoint of the sealed is given thus:

(1) The rider on the white horse who had a bow, to whom a crown was given, and who went forth conquering and to conquer, is Jesus, the enthroned Lord. This is made plain in chapter 19:11-16, where He returns victorious. White is the raiment of the redeemed; it signifies purity (Ch. 6:11). His bow shoots the arrows of the Almighty (Job 6:4), the gospel. To Him is given a crown. (2) When the gospel is proclaimed, tares are sown on the good seed, opposition arises and disputes follow. Our Lord said, "I came not to send peace, but a sword (Matt. 10:34); and so it will be until the power of Satan is overthrown. (3) The rider on the black horse carries balances and proclaims a small measure of wheat and barley at very high prices. The theme is spiritual. The words, "Hurt not the oil and the wine," refer to spiritual things. The natural meaning is that those are referred to who in haste to get rich sell to others the necessities of life at high prices. The oil and wine represent the work of God's spirit (Heb. 1:9). The injunction, "and see that thou hurt not the oil and the wine," comes from the throne as a warning to those so engrossed in business. In other words, the thing meant is that the church will be, as shown in Seal 2, opposed without by its enemies, and, as shown in Seal 3, weakened within by worldliness or commercialism. "He Israel is a merchant, the balances of deceit are in his hand, he loveth to oppress" (Hosea 12:7). (4) The rider on the pale horse is death and Hell followed with him; power was given them over one-fourth part of the earth. This means not death physically, but spiritual death. Not all men will hear the gospel. Some will harden their hearts and be dead, though they seem to live. The words one-fourth are only figurative,

meaning a part, not the whole. (5) Persecution will scourge the church. The cries given are such as were then prevalent among the hunted, scattered Christians. (6) The Judgment of God, the end of the earth comes, all things are destroyed, but the command is given, "Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads." Twelve is the church number; the number of the sealed was 12 x 12 x 1000, or twelve times as many thousands as men suppose. (7) "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." (Rev. 7:9-14; 8:1.)

We have often seen an audience spellbound and silent for a moment. Here as the seals of God are opened the awe is such that the audience was spellbound for half an hour. The length of time is only a figure expressing the rapture of the angels as the greatness of God's grace is unfolded. Here we have an answer to the question, "Are there few that be saved?"

Many persons think that the second seal symbolizes war, the third famine, the fourth pestilence, and that the meaning is that these things will continue as before. An objection to this view is that the rider on the white horse who leads the conflict is armed only with the arrows of God, the Gospel. As He leads in a spiritual conflict, more naturally the other seals disclosing the obstacles refer to spiritual obstacles. But in either case, the primary meaning of the vision is the same. It reveals Jesus Christ leading the conflict; the progress will not be smooth, but will be resisted by all the powers of Satan. The servants of God will be sealed in their foreheads; the redeemed

shall be a host no man can number; and the ultimate triumph of the Christ in spite of all evil forces is assured.

3. The Seven Trumpets

The trumpet is used to call to duty. By a trumpet sounding long God's people were called to Mount Sinai (Ex. 19:13). So here the seven trumpets represent God's call to men to come unto Him. Under the old dispensation incense was offered, but now the offering is the prayers of the saints. In answer to these prayers, God's Spirit is poured out, symbolized by the fire of the altar cast into the earth, but the angels await the prayers of the saints. Then a great commotion ensues (voices, thunderings and lightnings, etc.); for men's consciences are aroused and the great adversary stirs up opposition. In the vision of the seven churches, Jesus is revealed as the enthroned Son of God, holding in His hand the seven churches. In the vision of the seven seals, He is revealed at God's right hand, the only one worthy to open the seals, and as the seals are opened, leading in the conflict. In the vision of the seven trumpets He is seen as the mediator ministering at the altar, adding His merits to the prayers of the saints (Ch. 8:3-4) and then He brings the little book, God's word (Ch. 10:1-11). The trumpets are these:

(1) Rain refreshes, hail hurts, the life is in the blood. Hail and fire mingled with blood are symbols of God's wrath. God, by the manifestation of His power in nature, calls men to recognize Him as Lord. (2) The sea is human life, the mountain is a great nation (Jer. 51:25; Dan. 9:20; Zech. 4:7). God destroys great nations, such as Babylon or Rome, and by his providences warns men to acknowledge His rule. (3) Wormwood signifies the stings of conscience which men suffer when they heed not God's call. (4) When men heed not these trumpet calls, the moral nature is darkened—symbolized by the darkness of the third part of the sun and moon (Micah. 3-6; Is. 60:14-20). (5) Sins get greater hold on men who resist above calls, their sins hurt them and sting and poison their lives. (6) Babylon is the city of sin. The Euphrates, the river of Babylon, is the river of sin. Four is the earth number. The four angels of the river are a personification of the spirit of sin, which destroys and blights human lives as God's calls are resisted and becomes more open as sins progress. Here Christ, the Mediator, appears with the little book, God's word, so

beautiful as we read it and becoming so bitter as it reveals our unworthiness. Seven years being the Bible number for completeness, three and a half, the one-half of seven, is a period in which God's plan is not worked out, or one in which something exists that is not permanent. The figure is taken from "the time (1), times (2), and the dividing time" (½) of Dan. 7:25. Forty-two months is 3½ years (12 x 3½) and means the same thing. So does the expression three and a half days. The two witnesses are God's word and God's spirit. When they come into a man's heart they often lie as dead for a term, but after a while conscience is awakened and they live in him. The primary meaning here is that though those opposed to Christ will at times think as when this was written that Christianity is dead, yet in fact its divine spirit cannot be destroyed by man and its ultimate triumph is assured. (7) The Judgment of God comes upon the world. "The kingdoms of this world are become the kingdoms of our Lord and his Christ and he shall reign forever and ever."

However much men may differ as to what some of the trumpets symbolize, the meaning of the vision as a whole is plain. The kingdom of God on earth can never be destroyed. The trumpets call all men to come to God. Those resisting the call are stung and degraded by sin, but the Christ in His infinite love is ever interceding for them. The trumpets do not symbolize what is subsequent in point of time to the seven seals. The sixth seal includes the final judgment, the seventh depicts the rest which remaineth to the people of God. The two visions symbolize the same thing, but from different standpoints—the final triumph of the Kingdom of God. Julian boasted that he had destroyed the Christian name; Voltaire wrote that in 100 years the Bible would be a forgotten book, but after 100 years Voltaire's book is forgotten; the Bible is the best selling book on the market, and the church is the greatest moral power in the world. The reference to the rod and measuring the temple of God in Chapter 11:1 is taken from Ezek. 40:47, where the vision concludes with these words: "Afterward he measured a thousand and it was a river I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over."

Such is the kingdom of God on earth today. It cannot be passed over.

4. The Woman and the Dragon

The woman in scripture is used as a symbol for Zion, the kingdom of God on earth (Jer. 4:31; Micah 4:8). It is the light of the world, so here she is "clothed with the sun and the moon under her feet." The great red dragon is that old serpent. He has seven heads and ten horns, symbolizing how much greater his power is than a beast with one head and two horns. His tail drew the third part of the stars, symbolizing his strength as compared with that of the woman. The man-child the woman brings forth is the Christ who is caught up unto God and to his throne. The Kingdom of God on earth began with Adam and Eve. It included Abel, whose sacrifice was pleasing to God, and Enoch, who walked with God and he was not, for God took him. The woman (the church) fled into the wilderness—this wicked world—where she has a place prepared of God that they should feed her there 1260 days. These figures are taken from Dan. 12:7; they are the same as 3½ years, or 42 months, 30 x 42. They simply mean a limited time, at the end of which Satan's power will be destroyed. The dragon, or Satan, is cast out of heaven and into the earth. The woman, the church, is given two wings—God's spirit and His word. She is nourished for a time, times, and half a time (= time, times and the dividing of time or 3½ years, or 1260 days) from the face of the serpent (Dan. 12:7). The earth (the civil power) helps the woman from force and violence; the Serpent does not prevail over her. Then he went to make war with the remnant of her seed—a war of temptations. The beast that rises up out of the sea is human despotism arising out of the sea of life and controlled by Satan proclaiming a man to be God and requiring all to worship him, as did the Roman emperors. It also includes all other forms of serving the Devil. The second beast coming up out of the earth that deceiveth them that dwell on the earth (Ch. 13:11-18) is the apostate church, otherwise called the false prophet (Ch. 19:20). This beast has appeared in many forms and under many names. But the number of the beast is 666. Six is the human number. The beast is three times human. "And I looked and behold a lamb stood on the Mount Sion." The gospel is proclaimed. Babylon is fallen, the beast is overthrown, "and I looked and behold a white cloud and upon the

cloud one sat like unto the Son of Man (Jesus) having on his head a golden crown and in his hand a sharp sickle."

The lesson taught here is the same as by the three preceding visions. It is the certainty of the man-child's return and the terrible judgment on those receiving the mark of the beast—worldliness, for Satan is the prince of this world.

The weakness of the woman and the new-born babe is contrasted with the power of the dragon with many heads and many horns, with one of which he can take her if she escapes another. But her strength is not in herself. The Almighty is her shield and protector.

5. The Seven Vials

This vision, like that of the trumpets, is the view of the future from the standpoint of those who do not worship God. John saw the seven angels having the seven last plagues, for in them is filled up the wrath of God. But before these are poured out he saw the redeemed stand on the sea of glass having the harps of God and singing the song of Moses and the lamb. The plagues do not touch them. (1) A grievous sore fell on those who had the mark of the beast or worshipped his image. The worshippers of the beast themselves become beast-like and their spiritual condition is symbolized by the human body covered with grievous sores. (2) At the sounding of the second trumpet one-third of the sea became as blood. The meaning here is the same as there. The whole sea here becomes blood, for these are the men who worship the beast and have the mark of the beast in their foreheads (worldliness). (3) In the days of the third trumpet a third part of the waters became wormwood, but here all the rivers and waters are turned into blood, indicating God's utter displeasure with those who worship the beast. (4) The sun is turned from the source of light and life into an agency of torment. God's light is shut out and men suffer in spiritual darkness. (5) Under the fifth trumpet, the darkness was caused by dense smoke from the bottomless pit. Here the kingdom of the beast "is full of darkness"; as there the thing meant is spiritual darkness. (6) The beast gathers his forces for the battle to overthrow God's kingdom. The river of sin being dried up, the frogs, or wicked spirits, go elsewhere. They come out of the mouth of the beast and so are spiritual. The words, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments,"

are from our Lord (Matt. 24:43; II Pet. 3:10; I Thes. 5:2-9; Rev. 3:3-4). (7) The cities of the nations fall and Great Babylon (the city of sin) comes before God to give unto her the cup of the wine of the fierceness of his wrath.

This vision does not give what is subsequent in time to the vision of the woman and the dragon. It only presents the same conflict from another standpoint, and emphasizes the fact that those having the mark of the beast, worldliness, are under God's wrath. Satan is the prince of this world. To set the heart on this world is to bear the mark of the beast.

6. The Harlot Judged

The harlot "that sitteth upon many waters" is sin. She is arrayed in purple (very costly then) and decked with gold and precious stones, signifying wordliness. She is the mother of harlots. The beast that was, and is not, and yet is, is the Devil. When the seventy returned, Christ said he saw "Satan as lightning fall from heaven." Luke 10:18. He that is born again is free from the power of Satan, but he must watch and pray that he enter not into temptation. So Satan is to us all the beast that was and is not and yet is. The seven heads and ten horns are all the heads and horns of sin, for 7 and 10 are both used as complete numbers. The waters on which the harlot sits are the people of the earth (verse 15). The horns which will make her desolate are wicked human despotisms oppressing and destroying the people. God's judgment will come upon her and she shall be destroyed (Ch. 18). But how? First all those who are the Lord's are gathered to Him (Ch. 19:1-9). Then "behold a white horse." He that sat on him "was clothed in a vesture dipped in blood and his name was called 'The Word of God'" (John 1:14). Out of his mouth goeth "a sharp sword." This sword going out of his mouth, as we have seen, is God's word. He wins the battle with this sword and destroys his enemies. As the battle is fought with God's word, which is the sword of the Spirit of God, it is a spiritual battle. Sin is to be destroyed by the preaching of the word. The description of the carnage in Chapter 19:18-21 is similar to that in Chapter 14:19-20 and in Chapter 16:20-21, and in each instance is only a figure of speech symbolizing the utter destruction and misery of those who do not come to the marriage supper of the lamb.

The twentieth chapter is a view of the Lamb's victory over sin from another standpoint. The power of Satan is now broken but not destroyed. It will be destroyed but in the present dispensation or time of the gentiles he is loosed as to those not armed with the sword of the Lamb. As the book is spiritual and symbolical, the numbers used are symbolical not literal. "One thousand years" is not literally ten centuries but a long period of time just as we say "that was 1,000 years ago." God said to Satan in the garden that the seed of the woman "shall bruise thy head and thou shall bruise his heel." Christ came to free us from the power of Satan, so Satan is described "with one of his heads as it were wounded to death," or as the beast "which had the wound by a sword and did live," but each of us must work out his own salvation. The wound by a sword is the wound by the sword of the spirit.

Our temptations try our faith and strengthen it. The devil is loosed as to each one of us, but when he is resisted in the spirit, he flieth and it is for a little season that he is loosed. They who live in Christ, reign with him and as to them the devil is without power. Jesus said, "I am the vine, ye are the branches" (John 15:5). He is the head of the church which is his bride and vitally united with him (Eph. 5:30-32).

The meaning of verses 1-8 is the same as in 2 Thes. 2:3, "For that day shall not come except there come a falling away first and that man of sin be revealed the son of perdition." Gog and Magog are collective names for the enemies of the Lord, the followers of Satan. For some centuries after our Lord's ascension it did look like Christianity would take the world and that Satan was bound for 1,000 years. But the church became apostate. Here is the situation as described by a prominent historian:

"What Mahomet and his caliphs found in all directions whither their scimitars cut a path for them, was a superstition so abject, an idolatry so gross and shameless, church doctrines so arrogant, church practice so dissolute and so puerile, that the strong-minded Arabians felt themselves inspired as God's messengers to reprove the errors of the world, and authorized as God's avengers to punish apostate Christendom."

Satan is loosed for a season. The powers of evil are arrayed against the Lord. They think now as they often have in the past, that they will destroy the church. But as in the past their attack will be overthrown from heaven. The loosing of

Satan is by reason of our shortcomings. It has been well said that the church could take the Gospel to all the world in this generation if we really tried to do it. The primary meaning to Christians is that the power of Satan is not destroyed and the church must expect trouble and tribulation, but in the end the power of Satan shall be destroyed.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

7. The New Heaven and New Earth

Only one teaching of these chapters will be attempted. What did the Lord intend for the persecuted Christians of John's last days, primarily to understand from them and what do they primarily teach us? They do not exclusively refer to our Lord's second coming for the vision is of "the things that must shortly be done." Rev. 22:6; nearly two thousand years have passed since then.

A reference to present things runs through the vision. Much of it refers to the church as we see it today.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:3.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. 21:6-7.

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it."—Rev. 21:22-25. "For the time is at hand."—Rev. 1:3.

This cannot be subsequent in time to the final judgment described in Chapter 20, for after that there will be no tears to wipe away, there will be no one athirst for the water of life, or that has not overcome. The punishment of the wicked will be a thing already fixed; the kings of the earth will not then bring their glory or honor into the church, for the kings and the nations shall then be no more.

In our weakness we often forgetting this, look forward to Christ's second coming to fulfill the apocalyptic vision. The city John saw coming down from heaven adorned as a bride for her husband had its length, breadth and thickness equal. It was therefore a spiritual city. God's kingdom on earth does not begin at the second coming. They who follow Christ are now in Christ. He does wipe away all their tears. He takes away the sting of death. He giveth them light. The gates of the city shall not be shut at all, nor shall anything abominable or that worketh a lie enter therein. It is the kingdom of God on earth which is the light of the world and shall take the gospel to all the ends of the earth. Inspired by this book the early Christians went everywhere preaching the word. But in our day often overlooking all that suggests the church militant as within the vision, we read these Chapters as referring alone to the second coming and the final triumph of the redeemed. So not catching the spirit of the message as applied to those to whom John wrote as well as to us, we wait for his second coming to do the great things that are within our power if we only believed. Like the Laodiceans we are neither hot nor cold. We are playing at missions or at bringing the world to Christ for we have not caught the vision of what we can do with Him as our leader. The people who are born again are made new; they are in a new heaven and new earth. As to them there is no more sea, for the restless sea of the unsaved is what the sea in this book portrays. As to the Christian, the former things are passed away. The city the apostle here saw is in the first place the Kingdom of God on earth—the redeemed of every nation or tongue or time.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—REV. 22:1-2.

This cannot refer to a time when the healing of the nations is past.

To this ideal the Christians of John's time were urged to look. The same is primarily the message of the vision to us. Like the Israelites of old, we lose faith and cry out that all is in vain, the journey is too hard, the obstacles are too great. But the book after picturing to us the risen Christ holding his

own in his hands and going before them hangs this picture of the ideal church before us. Its message is: "Speak unto the children of Israel that they go forward."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

Many persons read the twenty-first chapter as describing alone things occurring after what is described in the twentieth chapter, that is things occurring after the final judgment. But this is out of keeping with the theme of the book which is a "revelation of Jesus Christ." He is revealed in the other six divisions not at different times but from different standpoints. The twentieth chapter closing the sixth division symbolizes the course of things from the standpoint of Satan's work. The seventh division symbolizes the course of things from the standpoint of the Lamb's bride. All the other six divisions of the book are so meant, and if the seventh division is different, this puts it out of harmony with the book as a whole. The theme of the other six divisions of the book is the Kingdom of God on earth, the Church militant. There is nothing in the seventh division requiring a different conclusion as to the primary meaning intended to be conveyed. The book lifts the eyes of Christians above earthly trials and gives them a conception of their glorious station as the sons of God. Satan is loosed as to believers for only a little season. As to those who were martyrs or had "not worshipped the beast, neither his image, neither had received his mark," Satan is without power, for the Lord has shut him up. At the time the book was written, many under the stress of persecution were falling away from the faith while others suffered martyrdom. The language used must be read in the light of the circumstances under which it was written. One thing primarily taught here is the indwelling Christ as Paul so often puts it. The thought is the same as in John 14:23:

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Does someone ask, "If all these visions teach one lesson, why are so many given, teaching the same thing?" The answer is plain. If we had only the vision of the seven seals we might make each seal apply to some certain event, and then think the

trials of the Church were ended. And so if the vision of the seven trumpets or the seven vials, or beast with seven heads, alone were given. But all this wealth of imagery is used to show the continuance of the trials of the Church. Eve thought when Cain was born that the Saviour from the curse of the serpent had come. So the early Christians thought the Redeemer had come, and soon old things would pass away. But this book teaches that as in the life of individual Christians temptations, bereavements and trials strengthen their spiritual life, so the Church must endure affliction, and through her chastisements grace shall be given unto her; but come what may, the Lamb in the end will conquer.

For eighteen hundred years God has proved true the prophecies of this book, and let no one doubt he will do so to the end. Unbelief may prevail; many may be neglectful of religion; skepticism, called in this book blasphemy, may be common; higher criticism may attack the word itself; worldliness (the mark of the beast) may take hold of their hearts, and the love of many may wax cold. But fear not, little flock, all this is foretold; it is your Father's good pleasure to give you the kingdom.

Does any one think that the bride of the Lamb is not the Church on earth? Our Lord said, "The Kingdom of God is within you" (Luke 17:21). In this book he says, "If any man hear my voice and open the door, I will come into him and will sup with him and he with me" (Rev. 3:20). It is a present salvation beginning now and perfected in eternity. The Church of God on earth will be perfected at the second coming of the Lord, but it is now his bride vitally united with him. At the marriage supper of the Lamb she enters her eternal rest. The vision includes this but it is not confined to this.

Does any one think that Christianity has not created a new heaven and a new earth? Let him read any history of the moral conditions at the coming of our Lord and compare this with any community where Evangelical Christianity prevails. Take the lives of any of the Herods or the life of Nero and compare it with the life of any Christian ruler of today, such as George Washington, William E. Gladstone or Woodrow Wilson. Is it not a new world you see, or a new view of God and man and man's duty to man? Then think how far we fall short of the ideals set forth in the New Testament

and what the world would be if those ideals were realized. So many of us are concerned with the questions, what shall this man do, or when shall these things be, rather than the command, follow thou me. The second coming of our Lord is certain but until he comes "the holy Jerusalem descending out of Heaven from God" is "the Lamb's wife."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—REV. 22:14.

The sum of the book is that the Church is to be tried by all the arts of the devil. There will be no plain sailing. Sin will show its head in varying forms. But the battle is not fought in human strength. The divine Lord is in the Church and upholds it. The powers of sin can not destroy it.

Since ours has become the richest country in the world societies have been formed to teach Atheism and crime has been organized. Large combinations have been formed to promote crime and bring the laws in disrepute. But let no man's heart be troubled. In the dark ages things were worse and only a little over a hundred years ago a like wave swept over the world. These things only show in what direction unbelief will take us. The Lord reigneth. He that is not for us is against us. All that is needed is that Christians everywhere shall with prayer tell to the common people the old, old story of Jesus and His love and the cloud will roll away. The Church of Christ can not fail. The gates of hell will not prevail against it, to destroy happy homes, blight character and ruin lives.

"Let not your heart be troubled; ye believe in God, believe also in me."—JOHN 14:1.

3

SOME REASONS *for* DISBELIEF *in* EVOLUTION

In view of the fact that of late so much has been published in regard to evolution, it may be of interest to state briefly some of the reasons for the old faith. By evolution is meant the theory that man by a process of nature has been evolved from the lower animals, his immediate ancestor being the monkey. The theory is that certain germs developed in water, that these germs in the process of time developed into animals, and as the eons went by man was evolved from them and gradually in countless eons reached his present development. This theory is not new. It is as old as history. Some of the reasons for not accepting it are these:

It Is Opposed to All the Facts of Human History

If the theory is true, man has been on the earth for countless eons; but all history points to the origin of man in the highlands of Asia and his spreading out from there in a few centuries before the dawn of history. The dawn of history begins in the valley of the Euphrates and the valley of the Nile. When each of these was a settled country with a written code of laws, Abraham and Lot divided between them Palestine, an unsettled country, 1,000 miles to the west of Ur of the Chaldees. Five hundred years after Ur of the Chaldees came Tyre at the northeast corner of the Mediterranean Sea and 600 miles west of Ur. Before David built and Solomon beautified Jerusalem as his capital, 400 years after this, Priam was adorning and extending the power of Troy, the wave of humanity westward having parted at the northeast corner of the Mediterranean, part moving southward toward the Nile and part westward through Asia Minor. Memphis in Egypt then, too, was a great city. When Memphis, Jerusalem and Troy were great cities Sparta and Athens, across the sea and still further west, had not come into their own and the Greeks

were still struggling with the wild beasts of the forest. Four hundred years later Romulus laid the walls of Rome 800 miles further west. About the same time the Tyrians were building Carthage in Africa on the opposite side of the Mediterranean in the steady march of mankind westward. When Rome had grown great, 600 years later, Julius Caesar found in France and in England precisely the condition that prevailed in Greece, when Troy was a great city, and that prevailed in Italy when Remus jumped over the walls of Rome. Seventy years after Julius Caesar wrote his account of the condition of things in France and England, Varus lost his army in the trackless forests of Germany; Russia long after this was a waste of forests. The conditions then in Germany and Russia, now so thickly settled, were precisely what Columbus and those who followed him found in America 1,500 years later. Man was slower in getting to America from Asia because of the sea and the arctic wastes that lie between.

If man has been on the earth for countless eons, why was Troy a forest when Memphis was a great city? Why did the cities of Greece arise next and then Rome, and why was the land further west still for 600 years in virginal forests? Do not the facts show a flow of humanity westward? If man has been on the earth for countless eons what was he doing, for since historic times he has cut away the forests and dispossessed the wild beasts. Do not the facts show that the dawn of history is not far removed in time from the dawn of humanity?

Consider how man has increased in numbers since historic times. The army that attacked Troy would not outnumber an American division. Alexander conquered the world with an army that would hardly hold a skirmish line today. Of course we have no basis for figures except for the Roman Empire, but that included all the world they thought worth conquering. And if the rate of increase before was about the same as since, this will put the infancy of the race only a few centuries before historic times. Consider also what progress man may make in a few centuries. In the last two hundred years he has subdued the forests, built great cities and highways and established civilization in North and South America, South Africa, Australia, New Zealand, etc.

Since historic times the population of the world has doubled in about every 168 years. The present population, counted back at this rate, will put the origin of the race about where

the Bible puts it and this accounts for the fact that in every known land, at first man has had to contend with the wild beasts and to subdue the forests. If man came from the protoplasm how comes it that until historic times humanity centered around the Mediterranean Sea and the greater part of the world was left to the forests and the wild beasts!

It Is Opposed to the Growth of Human Language

If man is simply the descendant of the protoplasm, his speech, too, is an evolution, beginning with the simplest forms, consisting first of only the names of things and gradually becoming more complex as the eons rolled by. But the facts are just the other way. English and French are largely from Latin, but Latin is much more complex than either. Latin has six cases for nouns, etc., with different endings for each. There are five declensions, all different. The Latin verb has moods and tenses, each ending with its own forms. There is little of this in French and none in English except a few irregular verbs which have survived from the older more complex English tongue. But Latin is less complex than its older sister Greek. The Greek verb has moods, tenses and participles unknown in Latin. By its verbal endings it expresses in one word an idea accurately which we can only express by a phrase, if at all. Old Latin and old Greek, like old English and old German, are more complex than the later tongue. Half the beauty of Homer, the oldest Greek book, is lost, when not read in the original, because English has no equivalent for Homer's words, and even the Greek of Homer is less complex than its two older sisters, Hebrew and Chaldee. Back of them is the old parent stock of all, Aryan, more complex than they.

Such are the facts, and they point unerringly to the truth of the tradition universal among these ancient peoples that language was the gift of God and in its original form was far more complex and more beautiful than the languages spoken later or today. The fact is, there has been everywhere a discarding of inflections and a substitution of simpler forms as far back as we have any means of knowledge. How could this be true if language originated as maintained by Evolutionists? At the dawn of history we find man in possession of a complex language with many inflections far exceeding in beauty and expressiveness the languages of today. It is a great mistake to

assume that those from whom we are descended were at the dawn of history illiterate savages. Their language shows the contrary.

It Is Contrary to the Facts of Nature

Nature's laws are immutable. Like produces like. The leopard cannot change his spots, nor the tiger his skin. One of the immutable laws of nature is that species will not cross. Were it otherwise long ago the world would be filled with hybrids. Hogs have always been hogs. Horses have always been horses, and so with every other species. The human species will not cross with any other. It is therefore a distinct species. The testimony of the rocks confirms this. Like has always produced like. There is no more evidence in the rocks that man is descended from the monkey than there is that he descended from the hog or the horse or the bear.

If the laws of nature change not and like has always produced like, where did man come from? Not from some two species by inbreeding, for there is no inbreeding between different species. Not from an existing species by a gradual improvement by which some left others behind and so evolved in time a new species, for members of a species will always breed with others of the same species. Man is as distinctly a species, separate from other species as lions, horses or hogs. A species may be divided into branches, some of which develop up along one line and another down on another line; and however unlike they may be, they will breed back, but when the species is different, they will not breed. Some of mankind have developed upward, others have degenerated from sloth, ignorance or vice, but the species has remained. Human blood and bones are unlike those of animals.

Evolution is a theory, not a fact. A theory is a man's conclusion from the facts; and it may be warranted or unwarranted by them. It is said that the theory of evolution is accepted today by all scientists, but the fact is far otherwise. Louis Agassiz did not believe in it and there are thousands of others like him. See what a few of them say:

"The attempts to find the transition from animal to man have ended in total failure. The middle link has not been found, and never will be."—Professor Virchow.

"Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact."—Dr. Etheridge.

"In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."—Professor Lionel S. Beale.

"It is not the result of scientific research, but purely the product of imagination."—Professor Fleischman.

"It is doubtful if at any time in the world's history there has been a theory that has gained such popularity with such an unsubstantial basis as that of the evolution of man from the lower orders."—Professor John S. Newbury.

The fact is, we have filled our colleges with graduates of the atheistic schools of Germany and we must not mistake the noisy clamor of a few seeking notoriety for the solid judgment of mankind. The facts being before him, any man of common sense can form his judgment upon them. Very learned men are often not men of good judgment. The judgment of a man in daily contact with life, if he knows the facts, is usually more to be trusted. The facts have all been published, the conclusion to be drawn from them is not peculiarly a question for the scientists.

The so-called proof of evolution consists of unwarranted inferences from a few partial skeletons found here and there to which great antiquity is ascribed. But time writes no date upon them; 100 years may pass for 10,000. When articles are found these may be correctly timed from historical knowledge and so are shown to be of historic time. There have always been men of defective craniums, and such men have often lived in caves. The finding of such remains here and there prove nothing, though lying under the bones of prehistoric animals, for mankind has always buried its dead. All caves were made by the action of water and things found at one point may have come from another.

An apt illustration of the proofs of evolution is the Pithecanthropus (ape man), a picture of which adorns all their books giving the descent of man. In 1891 Dr. Dubois, in excavating in the Island of Java, found a tooth at a depth of forty-five feet, a month later and a few feet away, he found the roof of a skull. Ten months later, and forty-eight feet away he found a thigh bone. There was nothing connecting the tooth, the piece of skull or thigh bone, or explaining why, if parts of one

skeleton, they were not together. The find was submitted to twenty-four scientists at Leyden in 1894. Ten of them said they were the bones of an ape. The others differed. Seven thought them the bones of a man. Professor Cunningham said it was absolutely certain the bones did not belong to the same animal; and yet on this foundation has been constructed, out of imagination, the picture presented to the world as a fact.

The facts as to the Eoanthropus, whose picture also adorns their books, are about the same. In 1912 they found at Piltdown in Sussex, England, three pieces of a skull and three teeth. Some scientists constructed from these fragments a brain chamber of small capacity, others constructed from them a brain chamber of average human capacity and one of them said this as to the work of the others upon which the picture put in the books rests: "I soon saw that the parts of the reconstructed Piltdown had been apposed in a manner which was in open defiance of all that was known of skulls, ancient and modern, human and anthropoid" (Prof. Keith). Other scientists equally learned said the fragments were from the bones of a chimpanzee. The fact is the find was so fragmentary as to prove nothing, and on these two finds practically the theory of evolution rests.

If Evolution is true, geology should confirm it, but the testimony of geology is all the other way. There are not only no missing links, but as shown by the bones found in the rocks, species has always persisted. The rocks show not a gradual development but great paroxysmal changes, as when the great tropical growth on the earth was ovarlaid and the coal measures were formed or when the elephants were frozen in Siberia, where their remains are yet found. In addition to this, later research has shown that the strata of rock in the earth do not come in the same order in all parts of the earth as the Evolutionists assumed, but rocks that are above others in England or that part of Europe come in the reverse order in other parts of the earth.

"I know as much of nature in her geologic ages as any living man and I fearlessly say that our geologic record does not afford one syllable of evidence in support of Darwin's theory."—MURCHISON.

All animal life depends on the living cell. Inorganic matter has never produced a living cell. Whence the first cell? A living being can be produced only from a living germ. Whence

the first germ? An animal can not be produced from a plant. Whence the first animal? Every man knows that he is something apart from the body or house in which he dwells. Whence came this spiritual existence, this consciousness of self and the moral faculties? How could unorganized matter bring about such a result!

"It is long since Weisman warned the scientific world that if they rejected natural selection they must accept creation as nothing else can explain the facts."—(URUQUHART.)

"When students of other sciences ask us what is now currently believed about the origin of species we have no clear answer to give."—(BATISON.)

"We can not see how the differentiation into species came about. Variations of many kinds often considerable, we daily witness but no origin of species."—(BATISON.)

IT IS CONTRARY TO THE BIBLE

Evolution teaches that man is descended from the lower animals and so is a mere animal. The Bible teaches that God is love, that all men are His immortal children, that He wills that they love Him and one another and will judge them for the deeds done in the body. The issue is inevitable. Is man an immortal being or a mere animal? Many people seem to think that only the first three chapters of Genesis are in issue. Not so; the whole Bible is false if man is not immortal. All agnostics are evolutionists. Few evolutionists are Christians, and these simply fail to carry the theory to its necessary logical result. The common sense of mankind will never stop there. If the protoplasm was not immortal, and like produces like, how did any of its descendants become immortal? If all of man's forbears were of the earth and nothing more, how is he different from them? The conclusion is inevitable; either evolution is false or the Bible view of man is false.

The Bible is a beautiful epic whose central figure is Jesus, the Christ. Though it consists of sixty-six books, written by different men in different ages, it all centers in Him. All the Old Testament points to the Saviour to come; all the New to the crucified and living Lord. The pith of His teaching is man's immortality. This is the reason for His coming. He came that God's will might be done on earth as it is in heaven. But there was no reason for the Son of God coming if man

is a mere animal, and with men, as with the animal world, might and not right is to prevail. Bernhardi and Nietzsche only carried evolution to its logical result when they boldly taught that "they should take who have the power" and so brought about the World War.

The Bible cannot be false. It purports to be the Word of God. If it is not His Word, it is a fraud, and where did it come from? Who conceived the character of the Nazarene? Who conceived His teaching? In all human history nothing approaching the conception disclosed in the Bible as a whole was ever conceived. No other life ever approached His. No man ever spake as this man. Does anybody believe that those Galilean fishermen originated this? Think what His teaching has done for the world. It is the world's character builder. Compare the condition of the Christian nations of the world with those not Christian. Our fathers came to America with the Bible in their hands. All our institutions are based upon it. By their fruits ye shall know them. Did any fraud in all time produce such results as the Bible produces in individuals or in nations?

Its Tendency Is Downward and Not Upward

The logical result of evolution is that man being a mere animal may gratify his animal appetites where and when he can, and that there is no moral responsibility. We live in a time of unrest, moral restraints are losing their hold, crimes against society abound and womanhood has not been spared. These things are the natural result of a teaching that denies moral responsibility. If it is continued and becomes the accepted view, will this make our land a better place to live in, or produce a better citizenship than our fathers reared under the old faith?

The Bible sanctifies marriage. The animals do not. If man is a mere animal, why should he sanctify it any more than they? Why not, as the bull, fight off all others and keep a herd for himself? The Bible ennobles woman. It has raised her to the station she occupies in every Christian land. She does not occupy this station in lands where the animal theory is acted upon. Is there any man who loves his country or children who would like to see marriage less sacred than it is or to see womanhood reduced to the level she occupies in heathen lands?

Christianity has reared every orphanage or asylum for the unfortunate that the world ever saw. Such things were unknown until the Christ taught men that they should do unto their neighbor as they would have him do unto them. It is carrying everywhere the message that men should love one another. Does not this tend to make a better world? Has belief in evolution ever spurred a man to love his neighbor as himself? Is not its logical sequence the survival of the fittest; including, of course, his majesty myself?

Evolution has been taught to the children in the public schools of Germany for over two generations as part of the war propaganda of the militarists. The child has not the ability to judge the facts. The result is infidel Germany and the World War. Shall we follow in its footsteps? Shall we, like the nations of old, when they grew rich, forget God? Will America then be a better place to live in? The responsibility rests largely upon the daily press. The fight is on. There is no middle ground.

No one denies evolutionists the right to open their own schools and teach evolution to the children of those who at their own expense wish their children so taught. Every man has the right to exercise his own judgment in the matter; but when the State establishes and maintains a school, it may say what shall be taught in it. A State depends on the character of its people. Nothing that tends to lower character should be taught in a State school. The Bible builds character. Jesus is the light of the world.

Let no man deceive himself. The issue is here. Shall America remain a Christian country? Shall it go up or down? Our daily press, with few notable exceptions, is openly atheistic. Our young people return from our State Universities agnostic and with their faith shaken in the Bible as the Word of God. When the foundation is shaken, is it strange that morality declines and crimes abound? Evolution denies the divinity of our Lord, for it denies everything miraculous. Christianity is faith in the Christ, the living Lord. Without the Bible we are adrift on life's sea without chart or compass.

God is truth. The truth elevates, it does not lead man downward or away from God. God's work never tends to brutalize mankind. Evolution is the latest fad to this end. Its parentage is shown in the logical effects of its teaching. It necessarily denies that "there is a providence that shapes our

ends, rough hew them how we will." When belief in immortality, in responsibility to God, and in the authority of God's Word is rejected, evolution is carried to its logical results. Does any one believe that this would bring peace on earth and good will to men? Compare the lives of those who do believe with the lives of those who were reared and have lived in lands where God's Word is unknown.

"The virtue of a hypothesis is to explain, and not to explain away, the facts of experience. Each of us must judge for himself whether the naturalistic philosophy furnishes an adequate explanation of man's religious experience.

"The whole naturalistic tendency of thought today which manifests itself in scientific circles as evolution and in theological circles as rationalism—mistakenly called modernism—is simply a recrudescence of antisupernaturalism which is as old as philosophy and probably as old as humanity itself. It manifested itself in early Greek philosophy, it was present in the early Christian centuries, and it will have to be reckoned with as long as man's nature remains unchanged." —(McMULLEN.)

"I share with Virchow the opinion that the theory of evolution in its complete form involves the assumption that at some period of the earth's history there occurred what would be called spontaneous generation of life; but I also agree with him that proofs are wanting. I also hold with Virchow that the failures to discover such spontaneous generation of life have been so lamentable that the doctrine is utterly discredited."—(TYNDAL.)

4

The WORSHIP *of* GOD *with* THAT WHICH HE GIVES US

OF the first two sons of Adam this is recorded: "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord, and Abel he also brought of the firstlings of his flock and of the fat thereof." Gen. 4:3-4. In the earliest times this was the universal view of humanity. Wherever man was found he worshipped God, not only with his lips but with his substance. The heathen in his blindness bowing down to wood and stone never came empty handed. The Chinaman with his family starving at home brought at least a handful of rice to offer when he came to worship. The American Indian brought of the fruit of the chase and similar offerings were made by men in every ancient land where the spade has brought to light ancient customs. David expressed the universal sentiment of his time when he said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." II Sam. 24:24.

In our business dealings we are at no loss to discover what we owe. We owe the fair market price to the butcher for his meat, or to the baker for his bread, and so for the other things we buy. But when we come to pay the Lord, there is no recognized rule. Every member of the Church feels that he ought to bear his part of the expense, but this is a very uncertain standard. For there is no way to ascertain what that part is, and besides, if some pay less than they ought, others are inclined to pay on the same scale, and so the fault of some becomes the excuse of all for not doing their duty. Just what he ought to pay is often a very embarrassing question to the Christian earnestly striving to do his duty. His debts are pressing, and he doubts if it is just to his creditors to *give* anything to the Church until he pays what he *owes;* or his family is large, or needs to be educated, or his girls must be dressed so as to appear well, and he can give but little, for charity

begins at home; or his income is so small that when house rent and the necessaries of life are paid for, nothing is left, and it is only by the closest economy that he can keep the wolf from the door. Some, whose incomes are larger, do not wish to appear lavish, or ostentatious; others, who pride themselves on owing no man anything, and on paying as they go, desire to pay promptly their part, neither more nor less, unwilling to have their neighbors pay anything for them, or to pay anything for their neighbors. Many zealously hunt the smallest coin current, and feel the giving of anything more, while others in no better circumstances doubt if they have done their duty when they give five times as much. Not a few in all our churches give little or nothing, and often persons think they are liberal when their gifts are less than a hundredth part of their increase. That there ought to be a standard to guide all classes in this matter cannot be doubted. It would relieve Christians of the emberrassment so often felt, and, if uniformly followed, would secure equality among the contributors, and give new life and vigor to the Master's work in all its branches.

The Church brings to its people benefits as substantial as the teacher, the lawyer, or the physician. But no one of these would think of serving his neighbors upon an agreement that each of them would do his part towards paying him, each man's part to be fixed by the man himself, and to be given *after* meeting his other necessities. It is a great wrong to the Church to say that we *give* what we contribute to it. We do not *give* the teacher or the lawyer, or the physician, what we pay him for his services, and shall we say that the Church stands lower than any of these, and make the Lamb's Bride a perpetual mendicant! No man is a fair judge in his own case, and none of us would be willing to allow others to decide entirely for themselves what they owe us. No business man could live a year dealing with his customers on this basis. Covetousness is the besetting sin of fallen humanity. From covetousness Balaam was known as the troubler of Israel, Achan was stoned until he died, Saul lost the kingdom, and Gehazi became a leper. By covetousness Judas betrayed his Master, Ananias and Sapphira died at the apostles' feet, and Demas, deserting them, went back to the world. Through covetousness came the first great schism in the Christian Church, by it the Roman See lost the scepter of the world, and with it all of us wage a constant contention. Daily thousands of men sell their souls for

gain. It would, therefore, be strange, indeed, if he who knows so well the weakness of the human heart, and who taught to pray, "Lead us not into temptation," had placed us without some standard to guide us, in a position where we would be so tempted to be warped from the path of duty by the suggestions of affection, prejudice, or cupidity.

Is there, then, in the Bible any standard by which all Christians may be guided?

Under the Old Testament dispensation, the tithe was given to the Lord:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S; it is holy unto the LORD. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD."—(Lev. xxvii. 30-32.)

There is in the New Testament no express abolition of this rule, and it is still in force, unless it ceased to be obligatory on Christians upon the fulfilment of the Levitical law. Whether or not it passed away with the Levitical law, we must decide by the same rules that we decide similar questions. If the tithe is in force, every Christian owes the Lord one-tenth of his increase or income, and when he pays this he simply pays his debt. To determine whether or not the rule is in force under the Christian dispensation, a fair criterion will be to apply to the solution of the question those rules of law universally adopted in the civil courts to determine whether a certain law has been repealed or is still in force. Our homes, our liberty, and our lives are secured to us by the rules of law. They are the growth of centuries of the best human thought, and have long been found just and reasonable in application to every-day life. In deciding what we owe the Master, we should at least not fall below those rules which the experience of ages has confirmed as wise, and which are of universal acceptance by the civil courts in determining what we owe our fellow-men.

Among the accepted canons on this subject, which may be found in any law text-book, are the following:

1. *A temporary statute, expiring by its own limitations, leaves the law as it found it.*

2. *Repeal by implication is not favored, and is never allowed, unless the repugnance between the new provision and the old is plain, and the two provisions are irreconcilable.*

3. *The whole statute must be read together, and the real intention of the law-giver must prevail.*

Let us apply these rules to the tithe, and see whether or not, tested by this standard, it is in force.

1. *A temporary statute, expiring by its own limitation, leaves the law as it found it.*

Statutes are frequently passed, and provide that they shall be in effect until a certain time, or the happening of a certain event. Thus we had a stay law during the civil war forbidding suits to be brought; and by other laws land was allowed to be taken up by settlers before certain dates. After the time specified by these statutes had passed they were no longer in force, and the pre-existing law was in force as though they had never been enacted.

The Levitical law was to be in force till Shiloh came. He fulfilled the law, and after he came it was at an end, leaving the law of God to man as it found it. If the tithe, therefore, was the law before Moses, the fact that it was incorporated in the Levitical law, and that this law has expired, would not abrogate the tithe, but the expiring of this law would leave it as obligatory as it was before the latter was promulgated at Sinai. Thus the Ten Commandments, though incorporated in the canon of Moses, did not expire with it, but are still in force, being the law of God to his people always.

Was the tithe instituted by the Levitical law, or was it at that time established and well understood, and merely included in it, like the Ten Commandments?

The Bible does not contain a statement of the law of God that was revealed to the patriarchs; we learn this only from allusions in the narrative, or from the form of the subsequent revelation, or other circumstances. Thus we know that the Sabbath was commanded, from God's resting on that day, from the form of the Fourth Commandment, "Remember the Sabbath day to keep it holy," and from the fact that man needed the Sabbath then no less than afterwards. In the same way we know the tithe was not new in the time of Moses.

When Melchizedek, "the priest of the most high God," met Abraham, "he gave him tithes of all" (Gen. xiv. 20): and

when Abraham's grandson, Jacob, was a fugitive from his home, God appeared to him at Bethel:

"And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go; and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."—(Gen. xxviii. 20-22.)

It is inconceivable that this penniless wanderer, in the awful presence of God, should have thought to vow a tenth to the Lord unless the tithe was familiar to him, and it must be that Jacob made this vow because in the home of his grandfather, Abraham, and his father, Isaac, the tithe was practiced; and as they habitually set apart a tenth of the increase to the Lord, when God appeared to him and covenanted to verify in his seed the promises to Abraham and Isaac, and to make his seed, not Esau's, the chosen people, his mind instinctively turned to this custom of theirs, and he vowed to the Lord the same part of his increase that they were accustomed to give. And when Moses comes to speak of the tithe to Jacob's descendants he does not speak of it as something new, but as something familiar and well understood. He says simply, "The tenth *is* holy unto the LORD," not shall be; and no reason is given. The whole context shows that it was a matter regarded as so familiar as to need no explanation. There is nothing in the narrative to indicate that the tithe was new in the time of Abraham and Jacob. As man's moral nature has never changed, God's moral law has always been the same. Man's first duty has ever been to glorify his Creator and the worship of God with his substance was at all times an essential part of this duty. It is also a special means of grace, and in the absence of evidence to the contrary, it cannot be presumed the patriarchs were without it. The common idea that the tithe was instituted for the benefit of the priesthood, and hence passed away with it, is a mistake. The tithe was required of all at Sinai, B. C. 1491. (Lev. xxvii), and it was assigned to the Levites in lieu of a portion in the promised land twenty years later, B. C. 1471 (Num. xviii). The Levites were also required to tithe.

"And the LORD spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children

of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for the LORD, even a tenth part of the tithe."—(Num. xviii. 25, 26.)

In the East the family relation is carried to great length, and the customs of the ancestor who originated that family or tribe are carefully preserved. If we knew only that Abraham and Jacob tithed, there would be a presumption that the custom continued with their descendants; if the reason for it still existed; and when in addition to this we find a law-giver enjoining its observance without objection from any one, the presumption becomes so conclusive as to dispel all reasonable doubt. Consider what opposition would be raised now if a law was made requring all to tithe. These Jews were a stiff-necked people, ready always to rebel against Moses, and it is past belief that there would have been no complaint of the tithe if it had been then new to them. Besides, among ancient nations we find in the very infancy of the race a tenth set apart to sacred uses. Explorations in Ur, of the Chaldees, from which Abraham had come, show that tithing was a universal custom there centuries before Abraham left, and that he and Jacob were simply conforming to an old and well established custom. Explorations in Egypt show the same thing. Mars is recorded to have dedicated his tithe to the one who first taught him to be a soldier. Reccaranus, the first ruler in Italy, taught his men to offer tithes. The Carthaginians tithed and so universal was the tenth that the conclusion is inescapable that it came from a common source, that is the original revelation of God to the Patriarchs. For otherwise it is inconceivable that some of the ancients would not have used one-seventh or one-eighth or some other proportion than one-tenth.

"The most barbarous nations, the heathen, Greeks and Romans, out of a principle of religion common to all men, often dedicated their tithes to their gods. Some made it a standing obligation, others practiced it on particular occasions, or by the impulse of a transient devotion. The Arabian merchants, who traded in spices, durst not sell any till they had paid the tithe to their god, Sabis. (Plin. lib. 12, cap. 14.) The Persians were very exact in offering to their gods the tithe of the spoils they had taken from their enemies. (Xenoph. Cyropæd. lib. 4, 5, 7.) The Scythians themselves sent their tithes to Apollo. (Solin, cap. 27.) The Carthaginians were used to

send to Tyre, of which they were a colony, the tithe of their profits (Mela. lib. 2, cap. 5), and they sent to Hercules Tyrius the tenth of the spoils they took in Sicily. (Diodor. lib. 20, Justin lib. 18.) The ship that brought the usual tithe of the Carthaginians to Tyre happened to arrive there a little before Alexander began the siege of that city. (Q. Curt. lib. 4, cap. 2.) When Pisistratus wrote to Solon to persuade him to return to Athens, he told him that every one there paid the tithe of his goods for the offering of sacrifices to the gods. (Laert. lib. 1.) The Pelasgians that were settled in Italy received a command from the oracle to send their tithes to Apollo of Delphos. (Dyonys. Halicar.) Plutarch, in more places than one, mentions a custom of the Romans of offering to Hercules the tithe of what they took from their enemies."—(Calmet's Dictionary.)

In the light of the facts it cannot be concluded that the tithe originated with the Jews. It was a venerable custom among the Greeks B. C., 1500, and among the Romans B. C., 1200. Traces of it as something old and well understood appear in the earliest historic times among nations having little or no intercourse with the Jews or each other. To suppose that so many people accidentally all hit on the tenth, is out of the question, and the only reasonable conclusion is that they all got it like the altar, and sacrifices for sin, from a common source; that it was a part of God's moral law originally revealed to man, and as such was obeyed by Abraham and afterwards incorporated by Moses in the Levitical Code.

2. *Repeal by implication is not favored, and is never allowed unless the repugnance between the new provision and the old is plain, and the two provisions are irreconcilable.*

This conservative rule is based upon the presumption that when the legislative will has been expressed it continues unchanged, and if a change is intended, it will be clearly signified. Thus, in a reported case, an act was passed exempting from taxation the property of a railroad until completed, and another act was passed several years later, before the railroad was completed, requiring all property of railroads to be taxed. It was held that the second act did not repeal the first; that the two acts were not irreconcilable, but that this railroad's property was exempt from taxation until it was completed, and taxable afterwards.

Under this rule it is not necessary that the tithe should be

commanded in the New Testament, for it remains in force under the Old Testament, unless there is some provision in the New plainly repugnant to it. Let us then examine the New Testament, applying this rule, and see if there is anything in it irreconcilable with the continuance of the tithe.

The tithe is named but three times in the New Testament. Our Lord, in speaking of it, said: *"But woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone."*—(Luke xi. 42.)

The same saying is recorded by Matthew (Matt. xxiii. 23). In the epistle to the Hebrews Paul says, "And here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth."—(Heb. vii. 8.)

There is certainly nothing in these passages to show an intention to abolish the tithe; on the contrary, they recognize it as in force, especially the passage from Hebrews, written to Christians many years after the new dispensation. For the matter is argued at length, and Melchizedek, in receiving tithes from Abraham, is shown to be a type of Christ, or, as some think, Christ himself (see Hebrews, Chapter VII). There are several other passages which seem to refer to the tithe.

Our Lord, when he sent out his disciples to preach, said to them:

"Provide neither gold nor silver, nor brass in your purses . . . for the workman is worthy of his meat."—(Matt. x. 9, 10.)

Or, as Luke puts it:

"For the laborer is worthy of his hire. Go not from house to house."—(Luke x. 7.)

And in discussing the matter of ministerial support, Paul first shows that ministers of the gospel should not be expected to support themselves, and quotes from the Mosaic law to sustain this position. He then refers to the priests under that law being supported by the tithes, and adds that the Lord has ordained that his ministers are to be thus supported. He says:

"Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God

care for oxen? or saith he it altogether for our sakes? . . . If we have sown unto you spiritual things, is it a great thing we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—(1 Cor. ix. 7-14.)

Mark, these are not the words of Peter, or some judaizing teacher, but of the great Apostle to the Gentiles to the Church in a Gentile city. He must refer to the tithe because they who ministered about holy things were supported under the law from the tithe, and it would be impossible that they who preach the gospel should *even so* live of the gospel if the tithe were abolished. In the original Greek the word translated *even so* means literally *in the same way*. The priests under the law had a certain support, the tithes, and in addition to this an uncertain income from the free will offerings dependent on the people's pleasure. As this law had passed away, our Lord ordained that his priests or ministers should not go from house to house, or be dependent on mere gifts, but should have certain support from the tithe *in the same way* as the priests under the law, and that in addition to this every man should make such free will offerings as he pleased for the support of the gospel.

A little further on, in the same epistle, the apostle says:

"Upon the first day of every week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—(1 Cor. xvi. 2.)

To tithe is to lay by in store as God hath prospered us, and as he alludes to no change in the amount or proportion to be laid by, it is reasonable that he contemplated that they should at least lay by no less than the customary portion of a tenth, for he and many to whom he wrote had been accustomed all their lives to tithe, and if a change was intended, in discussing the matter just before he would have said so. He evidently did not mean to limit them to a tenth, but when he had just enjoined on them, "Whatsoever ye do, do all to the glory of God" (1 Cor. x. 31), it could not occur to him that they would fall short of the absolute requirements of the sacred law.

Under the Old Testament the people gave to the Lord, not only the tithe, but in addition to this the free will offering. (Deut. xvi. 10.) The free will offering was by the early

Christians carried to great length. Their idea was not only a tenth for Christ, but all for him; they sold their possessions and had all things in common, rejoicing in the grace of God which had made them free in Christ Jesus. (Acts iv. 34, 35.) This expansion of the free will offering did not abolish the tithe; it was only an enlargement of it, by reason of the earnest devotion of the early church. But in consequence of this the tithe has of late been lost sight of, and everything given to the Lord is regarded as a free will offering, although the tithe which is the Lord's is far from paid. The Christian is not limited to the tithe; he may give as much as he may feel able by way of free will offering, but under no circumstances can he afford to give less than the tenth.

If there is a legal presumption that the will of a human legislature remains unchanged, how much stronger is the argument for the Word of Him who is from everlasting to everlasting, and who changes not. There is but one Church of the living God, the same before Christ as now. Abel and Abraham were saved by the same Saviour that we trust in. The stream of God's grace widens as it flows down from Eden, but it has never changed its course, and there is no uncertainty in its flow. The Old Testament is not one revelation and the New Testament another, but the two together are the Word of God. One supplements, completes the other. There is no change of purpose from the promise in Eden, that the seed of the woman should bruise the serpent's head (Genesis iii. 17), to the final invitation of Revelation, "And whosoever will, let him take the water of life freely" (Rev. xxii. 17). All the Old Testament, with its types and sacrifices, points to the Lamb of God that should restore man to his high estate lost by the fall, and the New Testament simply reveals the highway of salvation which Isaiah foresaw. (Isaiah xxxv. 8.) A distinction must be made between the Levitical or Ceremonial law and the moral law that underlay it. The one has been fulfilled and has passed away, but the other governing man's duty to his Creator is unchanged; and to guard against the tendency so natural among Christians to magnify the New Testament above the Old or to regard the requirements of the Old Testament as no longer in force, our Saviour said:

"Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill. For verily

I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whoso therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. v. 17-19.)

There was no need to enjoin the tithe on the early Christians, for, like the Sabbath, it was well understood, and it was only on the new or disputed points that the apostles wrote. There is very little in the New Testament about the Sabbath, and it cannot be sustained as a Christian institution without the Old Testament, for there is in the New Testament no commandment forbidding secular labor on Sunday, or directing how the day is to be observed. All this is from the Old Testament. The tithe and the Sabbath go hand in hand together; one-tenth of the increase, and one day in seven are the Lord's. The New Testament authority for the tithe is stronger than that for the Sabbath; and the arguments by which the Sabbath is sustained apply with equal force to the tithe. That the early church practiced the tithe cannot be doubted.

"The Apostolic Canons, the Apostolical Constitution, St. Cyprian on the Unity of the Church, and the works of St. Ambrose, St. Chrysostom, St. Augustine, and the other fathers of both divisions of the church abound with allusions to it."—(*Chamber's Encyclopedia,* title, "Tithe.")

"It is generally agreed by learned men that the ancients accounted tithes to be due by divine right. Bellarmin, indeed, and Rivet, and Mr. Selden, place them upon another foot; but our learned Bishop Andrews and Bishop Carleton, who wrote before Mr. Selden, and Bishop Montague and Tillesly, who wrote in answer to him (not to mention many others who have written since), have clearly proved that the ancients believed the law about tithes not to be merely a ceremonial or political command, but of moral and perpetual obligation."—(Bingham.)

"So liberal, in the beginning of Christianity, was the devotion of the believers that their bounty to the evangelical priesthood far exceeded what the tenth could have been."—(Selden.)

"This is the unanimous judgment of the fathers, and the

voice of the Church uncontradicted for more than a thousand years."—(Dr. Miller.)

Innumerable quotations might be made from the early fathers, but only a few can be given.

"That instead of thou shalt not commit adultery, Christ says, Thou shalt not lust after any; instead of thou shalt not kill, thou shalt not be angry; instead of thou shalt pay tithes, sell all and give to the poor, which are not dissolving of the law, but enlarging it."—(Irenæus.)

"The number ten is venerable also in the New Testament . . . and because one Christ is the author, fountain, and original of all, therefore the people offer tithes to the ministers and priests. . . . And that we may be further taught by God's own words that these things are to be observed according to the letter, let us further note, the Lord saith in the gospel, Woe to you Scribes, Pharisees, hypocrites, who give tithes of mint, anise and cinnamon, but omit the greater things of the law; ye hypocrites, these things ye ought to have done, and not to have left the other undone. Mind well how the word of the Lord would, by all means, have the greater things of the law done, but so as these things which are intended to stand according to the letter, be not omitted."—(Origen.)

"God has reserved the tenth part to himself, and therefore it is not lawful for a man to retain what God has reserved for himself. To thee he has given nine parts, for himself he has reserved a tenth part."—(Ambrose.)

"O, what a shame is this! that what was no great matter among the Jews, should be pretended to be so among Christians; if it was a dangerous thing to fail of giving tithes then, to be sure it is more dangerous now."—(Chrysostom.)

"In harvest, we ought to think of giving, or rather restoring tithes to God, that gives all we have, with thanksgiving, for the Giver of all is pleased to require back a tenth from us, not for his profit, but ours; for thus he promiseth by his prophet, Malachi—Tithes are required as a debt, and he that will not give them, invades another's right."—(Augustine.)

"Christians are not only bound to give tithes and first-fruits, but to sell all; and if they will not do that, at least they ought to follow the beginnings of the Jews, to give the poor their share, and to the priests and Levites the honor due them; he that doth not this, manifestly deceives and cheats God."—(Jerome.)

To sum up, we have a presumption, in the absence of evidence to the contrary, that the tithe continues under the new dispensation; as the worship of God with his substance is a duty of man no less now than before, and the burden is on those who maintain that it has been abolished to show it. Our Saviour did not abolish it, but said it should not be left undone, and the Apostle Paul recognized it as in force. The ancient Church, who, if it was abolished, certainly must have known it, practiced it and set apart a tenth of their increase to the Lord just as they set apart a seventh of their time, believing that there was the same necessity for system and regularity in worshipping God with their substance as at the stated services in person: and the early fathers all enjoined it, not as subject of doubt or argument, but as a matter of course.

3. *The whole statute must be read together, and the real intention of the law-giver must prevail.*

Under this rule the law is not to be determined from isolated sections of a collection, but from the whole, construing one section with another, so as, if possible, to reconcile them together, and arrive at the real meaning of the law-maker. It is unfortunate that this rule has not been oftener applied in construing the Bible, for if the meaning of the Bible had been determined always not from isolated verses, but from a careful consideration of the whole, and of the purpose in view, many of the quarrels that have rent the Church would never have occurred.

Conceding the Bible to be a unit, composed of parts aptly fitted together, and each an integral part of the whole; and conceding that the relation of God's people to him in all ages has been the same, and that the Church under the New Testament exists by the same faith that Abel died for, and by which Enoch walked with God (Heb., Chap. XI.), we come to the question: Was it the intention of the law-giver that the tithe should cease with the old dispensation? There can be no question that the tithe was in force till the coming of Christ. If it ceased then, why? What reason was there for the tithe before that does not exist since?

We are taught that to whom much is given, of him much will be required (Luke xii. 48.) If Abraham, in the dim twilight of the gospel dawn, gave a tenth to the Lord, shall they for whom the Lord died, and who live in the full glory of Christian revelation, do less? Certainly if the poor Israe-

lite, ignorant, oppressed by his conquerors, and having but a glimmering of the light, for centuries paid the Lord a tithe of all, we cannot properly pay less who are more blessed than the prophes, who desired to see the things we see and have not seen them. When Christ rose from the dead and manifested to His sorrowing disciples His glorious Messiahship, and the kingdom of God came with great power at Pentecost, is it possible that any of those converts who had given the tithe to the Lord all their lives could ever have thought of giving less when enjoying the full fruition of God's ancient promises to His people? Under the old dispensation there was no mission work for the Church; there was no command to strive for the conversion of the Gentiles, and the tenth was used exclusively for the support of the temple. When Christ commissioned the Church to "preach the gospel to all nations," a new work, requiring a great outlay, was intrusted to it.

"Whosoever shall call on the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"—(Rom. x. 13-15.)

Considering the magnitude of the undertaking, the weakness of the Church, and the importance of the work, can we conceive that Christ intended His followers to be less liberal than the Jews had been? The old dispensation was but the preparation for the new. The carrying of the gospel to the Gentiles is the great end or consummation of all Scripture. Even if we admit the object of the tithe was the support of the priesthood, can it be claimed that the type was of more importance in God's sight than the thing typified, or that God's people were expected to love Him more, or bring Him larger offering in the preparation, than in the final consummation of the gospel plan—the conversion of the world to Jesus Christ!

Take the map of the world, look at the vast extent of heathendom, and see at the end of nearly nineteen centuries how much of the great work of carrying the gospel to all nations is yet unaccomplished. Look into the home field and see how many churches are vacant, how little the poor have the gospel preached unto them, and what great numbers in our own land never hear the Word of God. Read any religious paper, or attend any Church court, and hear the universal destitution.

Our rapidly growing cities teem with poor who are strangers to our churches. Irreligion has grown there until it is now seeking to lay its hands on the Christian Sabbath. In the South and West towns and cities are springing up everywhere, the population often increasing so rapidly as to sound like a romance. The continent will soon be redeemed from the wilderness and be thickly populated. To all these people the gospel must be preached, and in heathen lands doors are opening everywhere for the missionaries. The opportunities for Christianity are practically unlimited. The cry, "Come over into Macedonia and helps us," is resounding in a countless chorus, and every day appear new fields white unto harvest.

Christianity in this life breaks the shackles of barbarism, emancipates women, sanctifies marriage, builds homes, cares for the poor, makes asylums for the unfortunate, and causes peace on earth and good will to men. It brings eternal happiness after "life's fitful fever," and is the only means whereby men can be saved. God deemed it of such importance to the world that the Son of God became man, and lived a life of humiliation, and died on the cross to bring it to us. God's dealings with the world, from the creation to Christ, all point to it as their culmination.

When we consider these things can any one believe that Christians should bring to God a less offering than his servants were required to bring him under the old dispensation? The question is not to be decided by this verse of Scripture or that, or from the silence of the New Testament at one point or another, or from any particular circumstance or saying of any of the Bible authors, but from the general purpose and plain intention of our heavenly Father as revealed in the whole Bible. When all other means of grace are infinitely increased, when a new and great responsibility has been imposed, and when commensurate diligence and activity is enjoined so often in the New Testament, is it credible it was intended that in beneficence alone there should be a falling off, or that less should be paid than before!

The object of the tithe, under both dispensations, is the same—that we should worship God with our substance. God could in all times take care of His Church without help from us if He so willed. The tithe is not for His benefit, but for ours. He would have us feel that we are His stewards (1 Peter iv. 10), that all we have comes from Him; not that

this is "great Babylon which I have builded by the might of my power." (Dan. iv. 30.) It applies to the clergy as well as the laity, and is an act of worship, a recognition of God in our every-day life. The more regularly it is done, the more do we think of God and His goodness to us, and the more we feel our dependence upon Him. Like the daily prayers and the regular services of the sanctuary, it keeps our hearts from straying from God, and prevents our losing sight of Him in the turmoil of every-day life. But for the tithe and the daily offerings the Jewish nation would have forgotten God long before Judea became a Roman province; and if the Church were independent of us so as to receive no offerings from us, it would be the greatest misfortune that could befall us.

It must be borne in mind that a legal tithe is not advocated. During the middle ages laws were enacted requiring the payment of the tithe; and the older English reports are full of cases decided in the courts for the recovery of the tithes. This degraded the tithe from an act of worship to a mere legal duty. We are not under the law, but under grace; the tithe we owe the Master is His, not ours; but its payment is an act of love on our part, a privilege rich in blessing. The tithe is simply a measure He has given us in His Word to let us know what our duty is, that we may know the minimum of what we ought to do. If in recognition of special blessings of God we would give something to Him, we can make such free-will offerings as we please in addition to the tithe. The law is no longer a school master to compel us to tithe, but the duty remains and is made more sacred, being now like all other Christian duties, a matter not of law but of love.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. (John xv. 10.) I and my Father are one. (John x. 30.) No man hath seen God at any time. The only begotten son, which is in the bosom of the Father, he hath declared him."—(John i. 18.)

The commandments of the Old Testament being therefore no less the commandments of Christ than those of the New, certainly we who are made free by the Grace of God, and become His sons and daughters, should not bring Him less worship, love or offerings than the children of the bond woman.

"For it is written that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of

the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory, for these are the two covenants." (Gal. iv. 22, 24.) The Spirit itself beareth witness with our spirit that we are the children of God. And if children then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."—(Rom. viii. 16, 17.)

Under each of the three above rules it is submitted that the case of the tithe is made out, and that a clearer case is hard to find in the courts. If, in a matter of money between one man and another, one of these rules would be sufficient, shall not all three suffice in a matter between us and our Maker? If the matter is doubtful in deciding our own case, shall we not solve the doubt in His favor?

When we see how insufficient the means of the Church are for the work to be accomplished, and how the gospel cause has been crippled and retarded by the neglect of God's people to pay what the poor Jews regularly paid, all must admit that the prophet Malachi, as down the vista of the centuries he saw in the vision the Messenger of the Covenant, foretold accurately one feature, at least, of the new dispensation. His words are:

"Behold I will send my messenger and he shall prepare the way before me; and the LORD whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. . . . Return unto me and I will return unto you, saith the LORD *of hosts*. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."—(Mal. iii. 1, 2, 7, 8.)

The General Assembly (South), some years ago, sent to the presbyters the question of the tithe, and at once the fear of ecclesiastical usurpation showed itself in the ensuing discussions. The presbyteries differed widely, and many of them seemed to think it a subject on which the Church should make no deliverance, for fear it might in time grow again into the legal tithe of the middle ages. Upon the return of the matter to the General Assembly, on a motion to table or drop the matter, there was a tie vote, and the Moderator, then voting

in the affirmative, the motion was carried. But the next General Assembly adopted the following resolution, offered by its Committee on Systematic Benevolence:

"That the principle of the tithe is recommended as suggestive and useful in all matters of Christian giving, and that proportionate giving is binding on the consciences of God's people."—(*Minutes General Assembly,* 1891, page 260.)

This resolution perhaps goes as far as the Church should go, and correctly states the view entertained by the great mass of Presbyterians. To go further would be to make the payment of the tithe a matter of Church regulation, not an act of worship freely offered by the creature to the Creator. The tithe is only the measure He has given us that we may know our duty. Its payment is purely a voluntary matter with every Christian, and there is to be no constraint about it.

"But this, I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—(2 Corinthians ix. 6, 7.)

It is objected to the tithe that it is too much, that the needs of many are so great that they cannot spare the money.

A complete answer to this is, that God says otherwise. His people in the olden time spared it, and business is certainly as profitable now as then. All that tends to make life enjoyable has multiplied; the marts of commerce teem with activity, and the whole land smiles with peace and plenty. Many Christians forget that God commands us to worship Him no less with our substance than our tongues, not realizing that the worship of God with our substance should be in the same spirit and with the same regularity and system as other divine worship. Regarding religious contributions as a mere gratuity, they conclude that they must be just before they are generous, and must, therefore, pay first their debts, or provide for themselves or their families before they give anything to the Lord. There cannot be a more unbiblical notion than this. Our Master and His worship are to come before ourselves and all claims we may create. His is the first claim on our talents, our persons or our time, and no less on our substance. He does not claim all our time, but one-seventh; and he requires us to use our persons and our talents for His glory. If we do not devote them to preaching the gospel, but to making money in some pursuit

to which we are adapted, His claim upon our increase for the portion that is His is still the first. This is so everywhere recognized in His Word. If we may postpone Him for the debts we create ourselves, or for the wants we indulge in, then we may by our own acts curtail His worship; and He who is commanded to be first in all our thoughts will be last in receiving His due. In the Bible we are told that He is our King, yet no king or government allows its subjects to pay their taxes or public dues after meeting all their other debts or the wants of their families. We also read there that the earth is His, and the fullness thereof, and that we are only His stewards, yet what landlord or master allows his tenants or stewards to postpone him to all others, or pay him out of what is left from the demands of want, self-indulgence or covetousness? If a man cannot make ends meet and pay the tithe, he should trim the ends, not curtail the tithe. He has no more right to use the tithe to pay for house rent or provisions than to use for this purpose the money of another intrusted to his keeping. If the nine-tenths will not meet his wants, then his wants are simply in excess of his income, and should be reduced. In every such case it will be found that the ten-tenths do not suffice, but that the income is constantly exceeded, and that if he will try it, he will get along just as well on the nine-tenths as he does on the ten. However small the income may be, however great may be the wants to be supplied, the tithe is the Lord's. If the income is small, the tithe will be proportionately small, but bury not the Lord's talent in a napkin, and make Him no return. In our Saviour's parable the servant who received only one talent made no gain, while those who received more were faithful; and thus we are taught that God requires a return from us, however little may be given us, and that those who receive least are peculiarly subject to the temptation to fall short of duty. (Matt. xxv. 18.) If the income is larger, lay by the tenth, not grudgingly, but with gratitude to God for his goodness. Everything is income that we gain, whether as wages for our labor, or rent for our property, or a gift from a friend, or even from charity. A tenth of all is the Lord's. No beggar is too poor to tithe. And so of our debts; we have no right to take the Lord's tenth to meet our obligations, because our debt to him is the most sacred debt we owe, and just as pressing as any other. Our creditors usually have other means of support, but the Church

has no resources but the contributions of its people. Such is the Old Testament rule, and such was the Jewish practice for centuries. No believer then found his debts too great, or his family too expensive, or his income too small to pay the Lord a tithe of all.

Some people object to the tithe on the ground that we are not under the law but under grace and that the rule is that only that is to be given which is given of a willing heart, and that the New Testament only enjoins liberality. But God never honored any worship which was not from a willing heart. The Old Testament clearly teaches this and it will be seen from an examination that the passages in the New Testament which are quoted to sustain this view are bodily taken from the Old Testament.

"Of every man that giveth it willingly with his heart ye shall take my offering."—Ex. 25:2.

"Whosoever is of a willing heart let him bring it, an offering of the Lord."—Ex. 35:5.

"And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will."—Lev. 19:5.

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."—Deut. 16:17.

Another objection is that the tithe leads to legalism. But if we are to worship God with our substance, should there not be some rule to direct us. We all agree on the rule setting apart one-seventh of our time for God's worship and plainly there is as much reason for a standard in the case of our substance. The rule in one case lends no more legalism than in the other.

Another objection is that if all Christians tithed the Church would be so rich that it would lose its power. But this objection as shown below overlooks the nature of the tithe. It is the worship of God. The worshipper alone controls his worship.

The great reason that most people do not tithe is that they do not believe that they can afford it. For they say that charity must begin at home. Such people are the very persons who cannot afford not to tithe. The principle of the tithe is that God thus becomes a partner in our daily life. We are working not only for ourselves but for Him. The tithe is a

recognition of Him in our daily work. He does not ask an equal partnership, He only asks one-tenth, but He does ask a daily recognition of Him as our partner, and in His Word, which cannot be broken, He makes these promises as to the tithe, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes." Mal. 3:10-11. "So shall thy barns be filled with plenty." Prov. 3:10. How God makes the nine-tenths go farther than the ten-tenths we cannot explain, but he does keep these promises. Thousands of people who have tithed bear witness to the fact without exception. The writer has practiced the tithe for forty years, and in that time has, in many ways, examined the subject. It gives him pleasure to testify that God keeps these promises. No one is too poor to tithe. The poor man who is struggling with the adversities of life peculiarly needs the blessings that come from tithing—the taking of God into partnership in his daily life.

Many people say: "I do not tithe, but I give more than a tenth." This is to follow man's plan but not God's plan. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him that there be no gatherings when I come." (1 Cor. 16:2.) Paul lived of the strictest sect a Pharisee. Every Pharisee tithed. Can any one believe that Paul thought he should do less after his conversion than before? Can any one conceive that he meant those to whom he wrote to pay less as Christians to take the Gospel to all the world than they had paid as Jews! Man's plan excludes God from our daily work. God's plan is that in all six days of the week we shall work with and for Him. The poorer we are the less we can afford not to tithe, for then we specially need His strength and He does open the windows of heaven and grant us a blessing. The barrel of meal does not waste neither does the cruse of oil fail. (1 Kings 17:16.) If you have not tithed try it a year—lay by on the first day of the week as God has prospered you and at the end of the year go to your pastor and tell him your experience.

The person who tithes holds the tenth as the steward of God for his worship. He is to distribute it as the steward of God for God's glory, and no other person may direct him in his worship of God. The tithe is not wholly for the Church,

much less for the local congregation to which the tither belongs. It is for the worship of God and may be devoted to any cause for the glory of God. What is given to the poor is lent to the Lord. Every commendable charity is proper to be considered in the distribution of the tithe. There is no room for fear that if all Christians tithed the Church would be too rich, for the Church is not to control the tithe. Each man controls his own tithe and he pays out of the tithe to the Church such part of it as he as a steward of God deems proper. It is the worship of God. The tenth is only God's measure of the minimum that we should devote to his worship. Some people do not tithe because they say that have no way of telling what their income is. But any of us who had an old uncle that agreed to add ten per cent. to our income to encourage us in industry, would find some way to inform him how much he was to pay. The tithe is to be paid on just this principle. Any of us would be proud to be known as the partner of the most distinguished man in our community. Is it not an honor to be given a partnership with the King of Kings?

At present all the agencies of our Church are in debt. We are face to face with the question: "Shall our missionaries at home and abroad be maintained or shall some of them be released for want of funds to keep them?" The income of the members of our Church, if tithed, and a fair part of it devoted to home and foreign missions, would carry the gospel to all the region assigned to us within the next generation. Shall we be true to the trust the Lord has committed to us or shall we fail? Shall the Lamb's bride fall below the Patriarchs, the heathen, the Jews, the Mohammedans, and the Mormons in the worship of God with what he gives us?

The urgent need of our times is that Christians follow God's plan. His business languishes because man's plans have been substituted for His plan. There are over 100 persons in our Church who have completed their course and are waiting to be sent out as missionaries. There are urgent calls for 200 more new missionaries in our fields and money is lacking to maintain those already in the field. It has been truly said that our Church has the finest missionaries and the poorest equipment of all her sister churches. "Speak unto the Children of Israel that they go forward."

The tithe, like other worship, must be of free will. It is

simply a manifestation of our love to our Heavenly Father and our recognition of his goodness in our everyday life.

"Give, and it shall be given unto you . . . for with what measure ye mete it shall be measured to you again."

Of everything we add to our resources, the tenth is the Lord's. Nothing is to be deducted from the net income. We are to live on the nine-tenths, and meet our obligations out of it. Of course, the capital is not to be tithed, nor is the gross income, only the net income after deducting the expenses incurred in earning it. In deciding what should be tithed a great many difficult questions will arise, but none that this criterion will not solve. Thus, house rent, or provisions for the family, are not to be deducted from the income before tithing, because these are our living, and we cannot prefer ourselves to the Lord; but rent for the store or office, or expenses in carrying on the store, or taxes on the business, are to be deducted, for the income from the business is what is left after paying these. In the same way expenses paid in running a farm must be paid out of the produce, for only the balance is the income; and rent for the farm should be deducted if the farm is rented, but no deduction can be made for the rent if the party owns the property, for this is his capital.

We are to disburse the tithe in the fear of the Lord and for the good of His Kingdom. Whatever is given to any charity may be paid out of the tithe, but there is no charity in giving to them of one's own household. Nothing should be paid out of the tithe to a relation where the relationship is the reason of the gift.

In the early Church deacons were elected to distribute the funds of the Church among the poor, and care was taken that there were none among them that lacked. (Acts iii. 34; vi. 1-7.) We still preserve the office and name of deacons, but their duties are chiefly confined to taking up collections, which by great exhorting barely pay the pastor and the sexton, or not unfrequently leave both in part unpaid. If the people all still laid aside the tithe on the first day of the week as God has prospered them, the poor would not suffer, the orphans would not want shelter or education, and the name of religion would not be scandalized by festivals, raffles, and many other such means of raising money now in vogue. The perpetual begging of money would cease, and the cause would not be hindered by the disobedience of the Master's command, "Go

not from house to house." Who can tell how many souls are kept out of the kingdom by the continual begging that is done in the name of religion from house to house! Christ did not intend that His Church should be a beggar.

One of the great benefits derived from systematic tithing is that it takes away all sordidness from religious benevolence. When a call is made upon us there is no feeling of unwillingness to part with the money, no plea to ourselves that the amount cannot be spared, and no doubt in our own minds whether the reluctance to give is founded in prudence or covetousness; the only question is, "Is it proper to spend the Lord's money for this?" or if the object is worthy, "How much can be spared to it without prejudice to others?" The tithe removes Christian benevolence from the domain of haphazard and temporary impulse and puts it upon an intelligent and systematic basis. Being stewards of God and left wholly to keep the account ourselves, we should not leave the matter to the impulse of the moment, or so manage our stewardship as to have no accurate idea how we stand. No other stewardship is managed in this way, and our divine Master forbids it in his stewards. The work of maintaining the gospel and carrying it to all the world rests primarily upon each individual Christian. So far as any Christian fails to do his duty, in so far is the work undone. He who brings to the Lord less than a tithe curtails to this extent the Lord's work; and he who diligently earns money in business and systematically sustains the work with the tenth of the increase as truly preaches the gospel as the foreign missionary.

A very good way to tithe is to lay by the tenth daily from every sum collected after deducting the expense of earning it. This can be done without trouble by professional men, or parties working for wages, or living on an income. Merchants will have more trouble, but their books will enable them to learn what the profit on their business is. The tithe should be kept separate in a purse to itself, and an account kept of what is paid out of it. If this is practiced systematically for a short time, it will give such satisfaction of conscience that it will never be abandoned.

The Christian Church is the richest organization in the world. Christians control the bulk of the world's wealth. Shall we follow our Lord or shall we keep back part of the price?

If all Christians tithed and devoted a fair part of their tithes to home and foreign missions, this generation would see the Bible printed in every known language and the gospel preached to the ends of the earth. The poor and the unfortunate would not suffer in our teeming cities and the Christ would really be presented as the Savior of the world. In our times the teachings of Christ rule in the hearts of men as never before in all history. The brotherhood of men everywhere is accepted. Polygamy in a large part of the world has been abolished. The golden rule is more and more recognized as the true basis of conduct. Heathendom is awaking and is looking to the western world for the secret of its advancement. In every corner of the earth the Christian in word and deed is the light of the world and the Christian home is recognized as the ideal for mankind.

What the work of the Church shall be in the next thirty years depends largely on how far Christians in their worship of God with what He gives us follow the Bible rule.

5

The PROHIBTION QUESTION

I WAS reared in a family in which this saying was common: "Some whiskey is better than others, but all is good." I was never a teetotaler. I was never a prohibitionist, although I always favored local option. But since the prohibition amendment was made a part of the laws of the land in the most solemn way, as a law abiding citizen I have come to look upon it as entitled to the same respect as other provisions of the Constitution of the United States. Was its adoption an unwise step that should be retraced? To answer this question intelligently let us consider separately the following questions:

1. What Is the Matter With Prohibition?

In the last year there has been a systematic propaganda depreciating prohibition. Large corporations have been formed whose purpose is to repeal or nullify the amendment, and a large number of persons are constantly agitating this. What is the reason for this? It is an old saying that when you touch a man's pocketbook you touch his heart. Large fortunes have been made in recent years in the manufacture of intoxicants. No business has been more profitable than that of the brewer and distiller. These men are as anxious to make money now as they were then. They think they see an opportunity and they are pressing it. If they succeed what will be the result?

When a man manufactures a product his next step is to get customers for his product. The more customers he has the greater his success. Manufacturers of intoxicants are just like other manufacturers in this respect. They strive to create a demand for their goods. To create a demand for their goods they must increase the number of those who consume their goods, and in the old days they did this industriously by backing men to set up saloons and making the saloon a collecting point for men. I was reared in the country. I had been in a courthouse but once when I came to the county seat to read law. The county seat then had seventeen saloons although

only a small town. These saloons were the meeting places of the young men. There we met to tell jokes, to hear music and to have a good time. It was bad manners not to return a treat when one had been given and not to invite everybody in the house to join in it. The result was the whole crowd took numerous drinks before the crowd broke up. It is a sad recollection to me that many of the men that I knew in those days, especially the saloon-keepers themselves, now fill drunkards' graves.

The fact is a saloon is a place for the manufacture of drunkards, just as truly as the shoe factory is a place for the manufacture of shoes. The men who make the goods for the saloon and who are now complaining that they can't make money in this way are in fact simply complaining that they are restrained in the manufacture of drunkards. Hence the great propaganda that is now going on, and the money so liberally spent in it. For newspapers are not run for fun; the owners of a paper are running it for the money that is in it and they who have plenty of money to spend usually get a hearing in the newspapers.

There is another class who are very vociferous at present. Those who have an appetite for drink, and who believe this: "A man who can't drink reasonably like I can and quit it when he wants to ought not to drink it at all; but that is no reason for taking away my personal liberty when it will never hurt me." The trouble with these people is that they do not realize that the less whiskey a man drinks the better he is off, and the more he drinks the less he is able to quit when it hurts him.

The fact is all the complaint about prohibition comes from these two classes. Few people who were dry, originally, are complaining that prohibition is not enforced. The complaint comes from the wet element who were always opposed to it, and the backbone of the trouble is from those who are denied the privilege of making money in the manufacture of drunkards. The reason we hear so little said in defense of prohibition is that the people who are for prohibition have no ax to grind by the agitation of the question. And so they are going about their business holding their peace as to the shortcomings of prohibition.

2. What Is the Reason for Prohibition?

The common idea is that alcohol is a stimulant; but the fact is it is a narcotic, a poison, that is habit-forming. If the

truth in this matter was generally known the situation would clear up. In 1917 the American Medical Association adopted the following resolution:

"Whereas we believe that the use of alcohol is detrimental to the human economy, and its use in therapeutics as a tonic or a stimulant has no scientific value; therefore, be it resolved that the American Medical Association is opposed to the use of alcohol as a beverage; and, be it further resolved that the use of alcohol as a therapeutic agent should be further discouraged."

To the same effect is the testimony of the doctors in Canada and Europe. This is now the accepted medical view and is as generally held as the view of the profession on other medical remedies. "Alcohol is a protoplasmic poison, like ether and chloroform, with slower but more enduring effects." (Dr. Emerson.) "It lowers the resistance of the white corpuscles, which are the natural defenders of the body. Although the phagocytes (which defend the organism from invasion by infectious germs) belong to the most resistant elements of our body, yet it is not safe to count on their insensibility towards poisons. It is well known that persons who indulge too freely in alcohol show far less resistance to infectious diseases than abstemious individuals." (Dr. Metchnikoff.) "Tests with an amount of alcohol equal to that contained in two liters of beer or a half to a whole bottle of wine, showed that this amount of alcohol had a progressively deleterious effect when taken for a number of days. Two or three glasses of four per cent beer, or half a pint of ten per cent wine, were found to impair the perception and attention needed by lookouts, signal men, sentries, engineers, automobile drivers, machinists; and others in military and civil life." (Dr. Kraepelin.) "The question concerning alcohol is not whether Smith or Jones believes that he can take two or three glasses a day without harm, but how is it possible to diminish the immense amount of injury from it that the whole German people suffer." (Dr. Leonhart.)

Space forbids other quotations. The doctors are uniform in declaring that the apparent effect of alcohol as a stimulant is due to the fact that it simply acts as a narcotic on the muscles controlling the heart, and releases the brakes, permitting the heart to beat faster. This is simply a drain upon the vitality of the person. Careful experiments made in many lines show that it decreases efficiency, even when taken moderately; thus

experiments on a group of type-setters who were given three glasses a day of four per cent beer showed that their efficiency was decreased ten per cent. The similar experiments on a group of typists showed a decreased efficiency of about ten per cent and twenty per cent more errors than before. It peculiarly acts upon the memory. Persons who use alcohol can not memorize as fast as other persons. It also affects the eyes, but its most important effect is its habit-forming power.

"If there is a criterion that we could apply to distinguish habit-forming from non-habit-forming drugs, I should think it was the strength of the longing or desire to repeat the dose and to continue its use regardless of any proved benefit or in the face of obvious evidence of damage." (Dr. Emerson.)

Careful experiments show that those who use alcohol are more subject to germ disease, such as pneumonia, typhoid fever and the like, than those who do not. Life insurance statistics show that moderate drinkers have twenty-five per cent less expectancy of life than total abstainers.

The reason for prohibition is the same as the reason for the laws against the opium trade; for, contrary to general opinion, alcohol is simply a narcotic poison and is more a habit-forming poison than opium.

3. Shall We Do Evil That Good May Come?

It is earnestly insisted that prohibition is a failure, that it can not be enforced and that regulation of the subject by law will produce better results. This argument for the toleration of evil is as old as humanity. It has been advanced on behalf of every evil under the sun. It is the old plea of making the best terms we can with the devil when we can not get rid of him. But the trouble is when we make terms with the devil, he always gets the best of the bargain. This every man knows by personal experience. Give him an inch and he will take a yard. If a thing is right, we should be for it. If it is wrong, we should be against it. There can be no middle ground. When it is conceded that alcohol is a poison, a habit-forming narcotic, that does no one drinking it any good and ruins many lives, wrecks many homes and brings untold misery to women and children, it must be conceded that its manufacture and sale for beverage purposes is an evil. If it is an evil we must be against it. We can not consistently tolerate it. To regulate it by law is to tolerate it.

The harlot and the gambler have always plied their trade. Though forbidden by law for generations and public sentiment has for years been cultivated to regard them disreputable, they continue; yet they are recognized as evils against which everybody should set their faces. Alcohol for beverage purposes is their main ally. He who seeks the harlot is usually first filled with drink. The reckless gambling that wrecks homes, and the robberies done in the name of gambling usually occur when the victim is well-soaked. If the harlot and the gambler should not be tolerated by law surely their best ally should not be. The question simply is: Are these things right or wrong? No one may justify himself for doing wrong on the ground that he did it that good might come. Lying is wrong. To tell a lie is wrong and it is none the less a lie though told for a good purpose. All human society rests on truthfulness. Destroy faith in human truthfulness, and the whole fabric falls. So all human society rests on the individuals composing it, and what destroys men and women should not be tolerated by law.

This very argument was used one hundred years ago to justify human slavery. Many persons were making money out of it. They wished to continue in this, and insisted that it was best for the slaves. They said that slavery had existed from the dawn of history; it would do great good in the development of the country and if an evil in some respects, it brought so much good in many ways, that it should not be abolished. But all admit now that slavery was wrong, and not being right, its continuance was illogical. Why should not the same conclusion be reached as to alcoholic slavery? There are thousands just as truly slaves to alcohol and without power to free themselves as the slaves of old. Not only so, but to tolerate by law the manufacture and sale of alcohol for beverage purposes is to tolerate the manufacture of more slaves; for the business, like all others, will seek expansion in every possible way; expansion means the creation of more consumers; more consumers mean the greater drinking of poison and the manufacture of more slaves to alcohol. It also means the loss of more of the people's earnings, for the money so spent brings nothing good in return. It had better be dumped in a sinkhole.

4. What Has Been the Effect of Prohibition?

The enemies of prohibition are busily spreading the propaganda that there is more whiskey drunk now than before. If

this is true why are all the wets so dissatisfied with it? The facts on this subject are carefully collected by Prof. Fisher, of Yale University, in his book, "Prohibition At Its Worst," showing that the wet statistics are untrue. If everybody would look at the charts in that book showing the lines of evil, all coursing downward under prohibition, a better conception of the subject would be had. These charts are based on the figures kept in the cities; but prohibition is at its worst in the large cities. Its greatest good has been done in the country and in the small towns.

But aside from statistics, there are established facts showing the good prohibition has done. Before prohibition there were a number of Keeley cures for the treatment of inebriates, and they were all full. Under prohibition all these Keeley cures have closed or gone into some other business for lack of customers. In other words, the manufacture of drunkards ceased and there was no more grist coming to the mill. If prohibition had done no other good, this alone would be worth the price.

Again the average man has only so much money to spend in whiskey. The more it costs him a quart, the less quarts he drinks. When it costs $5 or $8 a quart he drinks less than when it costs $1 a quart. The less he drinks, the less poison he takes into his system; and the less often he gets it, the less habit-forming is it! Prohibition has by raising the price greatly curtailed the manufacture of drunkards. The men who drink now are as a rule those who have money to burn. The working men find they can not afford it. Their money so goes into better provision for their wives and children. Go into the section of any city where the working people live and notice the great improvement. The women and children are better dressed. They are better fed, for the grocery bills are paid. Any merchant will tell you the trade of these people has wonderfully improved. These, and not the people who have money to burn, are those on whom the welfare of the state rests.

Lastly, before prohibition the people of the United States were spending $2,000,000,000 a year for red liquor. Where has this $14,000,000,000 (in seven years) gone during prohibition? The country was never so prosperous. The stores are full of goods and the prices are high. Of course all this is not due to one cause but prohibition has been one cause and a very potent cause, for the money that formerly went into whiskey has gone into other things. What went into whiskey brought

no good return. Where has the money gone that formerly went into whiskey?

There has been a great boom everywhere in building homes. The assets of Building and Loan Associations have increased three-fold. New business in industrial insurance has increased in about the same proportion. Life insurance has made great gains. There has been a larger consumption of milk, which means much to the little children. Deposits in savings banks and trust companies have doubled. The number of depositors in banks and trust companies have increased thirty per cent, the working people now usually keep a bank account, and many of them now own cars. The above increases foot up $10,000,000,000 or $12,000,000,000 and represent what the people are now getting for the money that before was worse than wasted.

But the greatest economical gain is the increased industrial efficiency. The type-setters and typists are only a sample of what has gone on in other lines. An English statistician after carefully going over the country, estimates the increased industrial efficiency by reason of prohibition at twenty-nine per cent. His figures are confirmed by all the leaders in industry who employ many men, such as those conducting railroads, manufactories, public works, etc. There are no longer black Mondays; there are less brawls, less costly mistakes, less lost time.

All the facts go to show that much less alcohol is drunk than formerly. A little fire may make a great smoke, especially is this true when the fire is smothered. The trade is now done under the smother of the law. It is larger than it should be, but it is only a fraction of what it was before. To illustrate: Frankfort, Ky., had seven large distilleries. Each of them made in one day more whiskey than all the moonshine stills in the county now make in a month. The same thing is true of Louisville, Lexington, Covington or any other like city. One saloon would sell more whiskey in one day than all the bootleggers in the city sell in a week. Go to any county seat on court day or to any county fair and note the difference in the crowds, as they go home in the evening. Get up early any morning and go through the working quarter of any city. Note the difference from old times; no thirsty ones out early to quench their thirst; no loafers standing around, no red eyes or bleared faces in sight; no smell of whiskey in the air.

5. Can Prohibition Be Enforced?

The wets vociferously say *never;* but their vociferousness shows they are talking out of their hearts rather than out of their heads. The good people of America have always controlled her destiny. It is the right of the majority to rule. If the majority want prohibition enforced and will clearly exert their power to this end, it will be enforced. How shall we do this?

In the first place, *educate the people.* Teach them that alcohol is not a stimulant, but a narcotic like opium and more habit-forming. Teach this in the schools, in the churches, in the press, in the homes, in the shops and on the streets. When this is once fixed in the public mind, the battle is half won. Follow this with the teaching that every good citizen should be on the side of the right and not on the side of what is wrong. All of us are our neighbor's keepers. Whiskey blights so many lives and destroys so many homes that all of us who feel it will never hurt us can afford to forego a little wine for our stomach's sake or for our often infirmity, out of regard for the harm done to others. Since Bible times, the distiller and the brewer with the aid of steam and chemicals have revolutionized the business and its evils. A spark then insignificant has now become a consuming flame. A large part of the demands for moonshine is created by good people who do not realize it. In many places a gathering of gentlemen is deemed incomplete without something to drink. Many think a mince pie must be seasoned with whiskey and that its flavor adds a new zest to many other delicacies. If all good people would practice a little self-denial and set their faces against using or touching moonshine under any circumstances a new page would open on prohibition enforcement.

We all pride ourselves on being law-abiding citizens. A law breaker is not esteemed. The laws of the land are our laws. We make them. To say that we can not enforce them is to say we are not law-abiding. All society rests upon the law of the land and without it civilized society can not exist. The good people of America have never been unable to enforce any law they wanted enforced. Here is the trouble at present. So many good people do not realize that it is their duty out of respect to the law of the land, not only to obey the law themselves, but to discourage and deter others from violating the

law. Public sentiment rules. If the good women of America would all look on the moonshiner with as little respect as they do on the harlot, in a few years no self-respecting man would be found in the business. If the men would join the women in bringing to justice the bootleggers just as they now do the dope venders, the task of prohibition officers would be easy. Moonshine is only a form of dope. No man who values his life can afford to touch it. Practically all the whiskey on the market, however labeled, is a moonshine counterfeit. If we can only establish a public sentiment that the moonshiner and his selling agents are evil doers and enemies of mankind, no less than the bandit or the burglar, our real troubles are over. The thing that brings about the violation of the law is the money that is in it. The lawless will be tempted to make money in this way. All law enforcement, like other human things, is imperfect and always will be. But the good people can enforce the prohibition law as well as the laws against theft or homicide, and when so enforced it will be a blessing no less than those laws.

Eve's children still love forbidden fruit. We all prize a rarity that the other fellow has not got. So it has become common for a boy to take a flask of whiskey in his pocket to an entertainment and thus drinking goes on there. Truly they do not realize what they are doing. All that is needed to stop it is a public sentiment that it is disreputable. If the girls would refuse to go with a boy who brought whiskey there, it would cease. The societies of women, if they would exert their influence, can do incalculable good in making bootlegging disreputable.

Under the old regime two-thirds of the crime came from whiskey. When prohibition first took effect and before the forces to defeat it were organized, there was a great falling off of crime and prison admissions. But where the law has been ignored, the ratio has been raised. It is not so where public sentiment enforces the law. The jails are empty. The criminal docket is cut down to a minimum. Crime touches all of us. Can't public sentiment be aroused in a matter so obviously of interest to all? The robber or the bandit first usually fills himself with whiskey to make him brave. Nearly all homicides are first or last due to whiskey. Society not only loses a member but is put to the cost of maintaining the killer and has to pay the cost of bringing him to justice.

Why shall we not have a public sentiment among the taxpayers to save themselves from this burden? All that is needed to remedy the situation is a public sentiment that the bootlegger is an outlaw, an enemy of his kind, and to back this with the public sentiment that it is the first duty of all good citizens to obey the law in letter and spirit and use their best efforts to secure respect for the law. Shall right or wrong prevail? Shall the law-abiding people or the outlaws control the policy of the country?

The Christian people can maintain prohibition if they will. The issue rests with them. What sayeth the Scripture? "Am I my brother's keeper?" Genesis 4:9. "Thou shalt love thy neighbor as thyself." Mark 13:21. "It is impossible but that offenses will come, but woe unto him through whom they come." Luke 17:1. "Wherefore if meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I Corinthians 8:13. "Submit yourselves to every ordinance of man for the Lord's sake." I Peter 2:13.

The good people of this country have controlled its course. They have never failed to accomplish what they set out to do. Shall the forces of evil prevail now or shall the Spirit of the Christ control? Under prohibition we have become the most prosperous nation in the world. Under it our country leads the world in industrial efficiency. To turn back is to surrender to King Alcohol, who is the most abject servant of Satan the world has ever known. Every good woman should see to it that this scourge of women and children shall not return. Every Christian man should realize that the responsibility rests on him. The Christian people of the country can control the result if they will. We can not afford to go back or make concessions. There is no middle ground. We must enforce the law or give it up. All talk of a middle ground is simply to beg the question. The issue is for or against King Alcohol.

Travellers returning from England all agree that drinking goes on there to a woeful extent. This is what makes now the difference between our industrial efficiency and England's. This is what has swelled our deposits in savings banks and investments in building loan companies. The eyes of the world are upon us. Shall the Christian people of America fail them or go forward?

6

CHRISTIAN BAPTISM

"BAPTISM is rightfully administered by pouring or sprinkling water upon the person."—*Confession of Faith.*

"Baptist by immersion is not scriptural as to its mode; but the irregularity of this unscriptural mode does not invalidate the sacred ordinance, and persons who have been baptized by immersion, by the authority of an evangelical Church, are not required to be rebaptized by the scriptural mode of sprinkling or pouring when received into the communion of our Church."—*General Assembly, 1894.*

I. THE CASE STATED

All Christians agree that baptism is essential to salvation; but they differ as to what is this baptism. The Bible tells of two baptisms—the baptism with water and the baptism with the Holy Ghost. Which of the two is essential to salvation?

"I indeed have baptized you with water, but He shall baptize you with the Holy Ghost."—MARK 1:8. "But He that sent me to baptize with water, the same said unto me upon whom thou shalt see the spirit descending and remaining on him, the same is he that baptized with the Holy Ghost."—JOHN 1:33. "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—ACTS i. 5. "For by one Spirit are we all baptized into one body."—I COR. 12:13. "As many of you as have been baptized into Christ have put on Christ."—GAL. iii. 27.

Many immersionists hold that baptism with water is essential to salvation and many of those, who nominally do not so hold, in fact teach that it is safer to be immersed. On the other hand, pedo-Baptists hold that salvation is not of ordinances (Col. ii. 20) or of works, but by grace through faith (Eph. ii. 8-9), and that the baptism which is essential to salvation is the baptism with the Holy Ghost. Here lies the meat of the controversy; for baptism with water is either essential or not essential to salvation, and if it is not essential it must take its place among other non-essentials. There can be no middle ground.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ."—I PETER 3:21.

All Christians believe in one Lord, one faith and one baptism:

"There is one body and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism."—EPH. iv. 4-5.

Immersionists hold that this refers to water baptism, but if it does and there is but "one baptism," there can be no baptism with the Holy Ghost. Yet the baptism with the Holy Ghost is the very thing the apostle is urging. He has shown that the "one body" is the Church (Eph. i.) having access to God by "one Spirit" (Eph. ii.), and salvation by faith in one Lord (Eph. iii.), and then he sums up this in the words quoted. "John truly baptized with water," but "he shall baptize you with the Holy Ghost;" and so ever since men have baptized with water; but the Lord alone baptizes with the Holy Ghost. The apostle has not in mind the work of men's hands, but when he uses the words "one Lord, one faith and one baptism," the one Lord he has in mind is the Lord Jesus Christ; the one faith is the faith in him, and the one baptism is the baptism by him. His baptism is essential to salvation. There is one Church of the living God, *one Lord, one faith, one baptism;* but this Church, the body of Christ, is not in any mere earthly organization; it is the general assembly of the first born, they who have washed their robes and made them white in the blood of the Lamb; one Lord, not a physical being, but God eternal in the heavens; one faith, not earthly or material, but the house not made with hands; one baptism, not material, or of water, but spiritual, the work of the Holy Spirit in the heart, of which water baptism is the type. The question here, as before, comes to this: Is the Christian religion essentially a matter of forms or are the issues of life out of the heart? (Prov. iv. 23.)

Bearing in mind the two baptisms, we come to the question: What is the proper mode of water baptism? On one side it is maintained that immersion only is baptism; on the other that sprinkling or pouring is the proper mode. Much has been written on the subject; but, as it is purely a question of evidence, some light may be thrown on it if we consider it under the rules applied in judicial proceedings in the decisions of

similar controversies. To do this intelligently we must in advance determine the following questions:

1. What is the precise point at issue? ..Immersionists hold that the person must be plunged under the water so as to be enveloped in it; that the essential idea of the ordinance is burial in the water, and that it symbolizes the burial and resurrection of Christ. Pedo-Baptists maintain that the water should be applied to the person; that the essential idea of the ordinance is cleansing, and that it symbolizes the work of the Holy Spirit. There is no distinction between pouring and sprinkling; sprinkling is only a mode of pouring, both are included in the term affusion; in both the water is applied to the person to signify cleansing; and when the water was used as originally with a bunch of hyssop, either term was appropriate. So, however much water may be poured on a man, immersionists say he is not baptized unless at some one moment all his person is enveloped in it.

The question then is: Was Christian baptism primarily by the burial of the person in the water, or by the application of the water to the person? But as it is incredible that the apostles departed from the mode the Master followed, the question may be narrowed to this: How was Christ baptized? Was his person plunged under the water so as to be buried in it, or did the water descend on him by affusion?

This being the point at issue, the next question to be decided is:

2. By what evidence shall the issue be determined? Immersionists rely much on matters outside of the Bible; a large part of their arguments is usually based on the supposed early usage of the Church and on quotations from certain pedo-Baptists; but Presbyterians give little weight to these things. They insist that the Scriptures are the only rule for Christian guidance, and are not to be controlled by human traditions. The evidence of the usage of the Church prior to the corruption of the rite is against immersion, and no weight can be given to a practice so superstitious and so plainly corrupted as the baptism of that day. Even less weight can be given to the quotations from this or that pedo-Baptist. Most of them are misleading, and, as in the case of Luther and Calvin, misrepresent the writer's real position; and even when correct, they prove nothing, for over ninety-seven per cent. of the Christian world are pedo-Baptists, and in this large majority, though all in the main

have agreed, there have always been differences of opinion on some points in this controversy, but no greater than on many matters fairly regarded as settled.

It cannot be intended by our Lord that his kingdom shall be governed by any such uncertain standard. He gave us his written word to prevent our following such guides, and he will hold us responsible, like his servants of old, if we, like them, make it of none effect through the traditions of the elders. Supposed early usage and misapplied sayings of good men were ever the plea under which the corruptions of the past crept into the Church. It is declared in the Scriptures that they tell the way of salvation so plainly that the wayfaring men, though fools, shall not err therein (Isa. xxxv. 8); and it cannot be necessary for us to go beyond them to know our Master's will. An open Bible needs not human traditions as its interpreter, and is of itself our only guide in matters of faith and practice. For if we add to "the book" where shall we stop, and what shall be our guide?

Conceding that the issue shall be determined by the Scriptures, and by them alone, our remaining question is:

3. By what rules shall the evidence be examined, and its weight ascertained? As the whole question turns on the meaning of the Scriptures, it will be fair to use in determining it those rules of law adopted by the courts for determining the proper construction of other documents; for the real meaning of the Scriptures should be obtained just like the real meaning of any other document. These rules have been framed by men of exceptional ability and life-long experience in the impartial determination of such matters, and they have been confirmed by successive generations as the best means of arriving at the true meaning of a writing until their fairness is no longer open to discussion. Among these rules are the following:

(1) Absolute certainty is not required; what is most reasonable is accepted.

(2) Words are read in the light of the circumstances of the parties; effect is given to the sense in which they are used by the writer; inferences not in his mind are disregarded.

(3) The meaning of a writing is determined, not from isolated phrases, but from the whole instrument and its general purpose.

In all our dealings we act on probabilities. The truth of Christianity rests on this sort of proof. Words used in one

sense are often afterwards understood in another, but a train of circumstances when sufficiently established is the strongest evidence known. In construing a document the courts read it according to the sense, not the words; and when they consider the words, they look less to their strict significance than to the meaning in which the writer actually used them.

These principles are peculiarly applicable to the construction of the Bible, for its truths are stated not in exact terms in a single passage, but here a little and there a little, from this standpoint and that, so that its real meaning on any subject must be learned by consulting many different passages, facts, and circumstances. Infinite wisdom thus framed revelation to promote the study of his word, to make us follow the Spirit, not the mere form, and to guard against the shifting meaning of words in a revelation intended for all times and all people. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correcion, for instruction in righteourness" (II. Tim. iii. 16); and God has made us "ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life." (II. Cor. iii. 6.)

To determine, then, from the Scriptures whether in our Lord's baptism his person was buried in the water, or the water descended on him by affusion, let us examine separately the evidence for immersion and affusion, and then sum up the evidence on both sides under these principles.

II. The Evidence for Immersion

There is no direct Scripture evidence for immersion. Some years ago a pedo-Baptist offered a reward for one verse of the Bible which expressly teaches it, but the offer has not yet been accepted, and perhaps never will be. The arguments for immersion are all mere inferences or assumptions, and may be summarized as follows:

(1) The use of the preposition *in, into* and *out of,* in the account of the baptism of Jesus and the eunuch. (2) John's baptizing at Aenon. (3) The meaning of *baptizo.* (4) Burial with Christ in baptism.

1. As to the prepositions: In our English Bible we read that John baptized in Jordan (Matt. iii. 6); that Jesus when he was baptized went up out of the water (Matt. iii. 16); the same record is found in Mark i. 9, 10; and in the baptism of the eunuch we read that both Philip and the eunuch went

down into the water and came up out of the water. (Acts viii. 38.) It is inferred, or assumed, from this that Jesus and the eunuch were immersed. But this by no means follows. When we turn to the original Greek, the words *en, eis* and *apo* or *ek,* translated respectively *in, into* and *out of,* may with equal propriety be translated *at, to* and *from;* the Greek does not show that Christ came out of, or that the eunuch went into or came out of, the water. It is ambiguous; it may be so translated, or it may not.

To illustrate: The same word *eis* translated *into* in speaking of Philip and the eunuch going into the water occurs eleven times in the same chapter, and is nowhere else translated *into.* It is the same word used in John xx. 4, where John came first to (*eis*) the sepulchre, but went not in. The English language has some twenty-odd prepositions, the Greek only about a third as many; to make them do duty for all the ideas expressed in English by all our prepositions, their five or six leading prepositions have a variety of meanings, which has no parallel in English.* The original prepositions in these passages, unlike ours, are indefinite, indicating only the place where the acts were done, and if the New Testament was still read in the original tongue, no argument would be based on them.

As to the baptism of Christ, none of the evangelists say he went to or into the water; as to whether he came out or from the water after he was baptized, Matthew uses *apo,* which is ordinarily translated *from,* and is so rendered in the Revised Version; Mark, in the received Greek text, uses the same word as Matthew, but in some manuscripts, *ek,* which is ordinarily translated *out of* or *from.* The other evangelists do not mention the matter at all; hence, as to Christ being in the water, we have only one disputed word in one verse of Mark's Gospel, and this word is, in the New Testament, translated *from* oftener than *out of.* Nothing is said of going into or out of the water in any other baptism except the eunuch's, and there also the Greek words are wholly ambiguous. The Greeks had a way of expressing, by repeating the preposition before and after the verb, that a person went into and came out of anything when they wished to show this, and it is often used by the sacred writers, but never in regard to the water of baptism;

*In our English version, *en* is translated over 300 times *at, on, by or with; eis* about 500 times *to,* and about as often *into; ek,* about 170 times *from,* and about 140 times *out of; apo* is used some 600 times, and even in the Baptist version is translated only six times *out of.*

so no weight can be given to these prepositions in our English version.

But if it were settled, as our English Bible reads, that Christ came out of the water, and that the eunuch and Philip both went into the water and came out of the water, it would not follow that they went under the water; the question would still remain, what did they do in the water? This would depend on other facts, such as the design of their baptism and the mode then in use. A large part of the Christian Church today baptizes by placing the candidate in the water and pouring or throwing the water on the head without immersing the person. The English translators did not understand their version to teach immersion, because they always say baptize *with* water, not *in* water. If they had understood their translation to mean that John immersed Christ, they would have translated the Greek so as to make John say: "I indeed baptize you in water, but he shall baptize you in the Holy Ghost." (Mark i. 8.) But they never do this. (Matt. iii. 2; Luke iii. 16; John i. 30-33; Acts i. 5.) Their version teaches baptism with water, not baptism in water. As the prepositions used in the original may be translated either way, they adopted the rendering of the Greek that accorded with the view then entertained as to the mode of Christ's baptism. It was then understood that Christ went into the water and John poured the water on his head. This we know from the old pictures and early fathers. One of these pictures is in the catacombs at Rome, and dates, perhaps, in the first century. There are many of them, and they all represent his baptism in this mode. The date of these paintings cannot be exactly fixed, but they long antedate the present controversy about the mode of baptism.

Hear the testimony of the early fathers:

"He (John) washed away the sins of believers by the waters poured upon them."—PAULINUS OF NOLA. "He poured water in the river."—AURELIUS PRUDENTIUS. "Christ received baptism that he might save the Gentiles by baptism, that is, by the pouring of the purifying dew."—LACTANTIUS. "The creature (John) pours water on the head of the Creator."—ST. BERNARD.

2. As to John's baptizing at Aenon. In our English Bible we read: "And John also was baptizing in Aenon near to Salim, because there was much water there." (John iii. 23.) It is inferred or assumed from this that he immersed. But we also read of him, that he came into all the country about Jor-

dan, and that the multitude came forth to him to be baptized (Luke iii. 3-7); that he baptized in the wilderness (Mark i. 4), and at Bethabara beyond Jordan, before coming to Aenon. (John i. 28.) He surely did not baptize by immersion in all the country about Jordan, or in the wilderness, which is desert. And when we turn to the original text of the passage quoted, we find it says this: "And John also was baptizing at the springs near to Salim, because there were many waters (or springs) there." We all know the necessity of a supply of water for any large gathering. A camp-meeting, or encampment, is always located where there is clean water. John first preached and baptized in the wilderness, then at Bethabara, beyond Jordan, then in all the country about Jordan; but when the crowd to hear him became a multitude, he went to the spring near Salim, so that the people might have a supply of water. The expression translated "much water" is used several times in the New Testament; it is in every other place translated "many waters," and there is nothing to show it is here used in an exceptional sense. The early fathers so understood this passage. Ambrose (born A. D. 340) says: "Whosoever attains to the sacred mysteries of Christ must first be sprinkled by these fountains."

A simple stream would have answered all the purposes of immersion, but many waters would be, indeed, needed when Jerusalem and all Judea, and all the region around about Jordan went out to hear the voice of one crying in the wilderness. These Jews, except they washed, ate not. For the same reason when a multitude came forth to his preaching, John went also to the Jordan. The stream was well adapted to this purpose, but very unsuitable for immersing a multitude, from the water being cold and deep, and the treacherous current, running ten miles an hour, so dangerous. These are the only allusions to a river, or much water, in connection with baptism, and this was under the old dispensation. In the whole subsequent record under the new dispensation, though thousands were baptized in a region proverbially ill-watered, so far as appears, they were all baptized where they were, without any delay, or preparation, or going to water, or doing anything to show that a quantity of water was needed.

3. The meaning of baptizo. Immersionists claim the original meaning of *baptizo* was alone to immerse, and infer or assume from this that it never had any other meaning, and so

that only immresion is baptism. The original meaning of the word is a vexed question, on which much learning has been spent, yet, after all, the real question is not what the word originally meant, but in what sense it is actually used in the New Testament.

"Words not only for the most part ride very slackly at anchor on their etymologies borne, as they are, hither and thither by the shifting tides and currents of usage, but they often break away from their moorings altogether. The knowledge of a man's antecedents may help us sometimes to estimate his present self, but the knowledge of what a word meant three or twenty centuries ago may only mislead us as to its meaning now."—MATTHEWS ON WORDS.

Thus *prevent,* when our Bible was translated, meant *come before,* and *let* meant to *hinder;* now, *prevent* means to *hinder,* and *let* means to *allow.* So in the speech of even our fathers an *impertinent* remark was simply one that did not touch the question, and an *indifferent* judge was one who decided impartially; *wince* meant to *kick,* and *knave* was a word of endearment, meaning *boy.* The same word at the same time has very different meaning in different localities; thus the words *clever, corn* and *engineer* have very different meanings in England and America.

As the Greeks had no conception of revealed religion, this is peculiarly true of the Greek of the New Testament. The Greek word *Theos,* there used for God, with them designated any object of worship; *deipnon,* the word use for the last supper, was a full or great feast; *presbyteros,* the word used for elder, with them meant *old man,* though from the first young men often filled this office in the Church; *pneuma* (spirit) with the Greeks meant wind. Many other illustrations could be given where the whole meaning of the New Testament would be destroyed by giving the Greek words their original meaning.

The primary meaning of *baptizo* is thus stated by a leading Baptist:

"From *bapto,* to dip, came the verbal adjective *baptos,* dipt; and from this verbal adjective, by means of the termination *-izo,* was formed *bapt-izo,* which may be clumsily described as primarily meaning to cause to be dipt, or to bring into a dipt condition." . . . (BROADUS, ON IMMERSION, page 59.)

Observe, its original signification indicated, not mode, but state or effect—to cause to be *baptos,* or to bring into a *baptos*

condition. But *baptos* did not mean alone dipt, but bathed, washed, etc., and so the original meaning of the word was to put into a dipt, bathed, or washed condition; and from this, by an easy transition, common in all languages, it would come in time to signify to *wet, wash,* or *cleanse.* Just as with us, *asperse* originally meant to sprinkle, and *intoxicate,* to poison. The root word *bapto,* which Dr. Broadus translates *dip,* is used in the Septuagint in Daniel iv. 33, where our English version correctly reads that Nebuchadnezzar's body "was *wet* with the dew of heaven." This use of the word is not uncommon; Origen, Jerome, and many other ancient writers translate it into Latin by *aspergo,* to *sprinkle.*

All our words in *ize* are similarly derived, thus we have legalize (to make legal), Americanize -(to -make -American), minimize -(to make least), etc. None of these words express mode, they express simply result or condition.

Pedo-Baptists do not hold that *baptizo* is used in the New Testament in the sense of *pour* or *sprinkle;* their position is, it is used in the general sense of wash, or cleanse, and not as a modal word.* Immersion rests on the claim that it means only to immerse, and is never used in any other sense. The question before us is, therefore, did the sacred writers use it in the sense of immerse or in the general sense of wash or cleanse? It is reasonable to suppose they used it in the sense it was then understood by the Jews. About three hundred years before this, Greek had become the common language of the people, and so their Scriptures, including the Apocrypha, had been translated into it by seventy of their learned men. Their version, called the Septuagint, was in general use, and so is, perhaps, the best index of the sense of Greek words among the Jews. *Baptizo* is there used in Judith xiii. 7, where Judith "went out nightly to the valley of Bethulia and baptized herself at a spring of water in the camp." This was not immersion, because it is recorded "she came out clean." (Vs. 9.) Immersion was not the mode of woman's purifying among the Jews, and the point of the passage is Judith's performing the ceremonial cleansing. Immersion in water as a religious rite was unknown. The word is also used in Ecclesiasticus xxiii. 25, to designate the Mosaic cleansing for the dead: "He that is *baptized* from a dead body and again touches it, what profit has he from his

*See *Shorter Catechism,* ans. 94.

washing?" The mode of cleansing from a dead body was not by immersion, but by sprinkling.

"Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel; because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanliness is yet upon him."—NUM. xix. 13.)

That this use of the word in reference to this ceremonial was familiar to the Jews is also shown by the fact that Josephus, a learned Jew who lived about the time the New Testament was written, so uses it. Speaking of this same Mosaic cleansing for the dead, he says: *"Baptizing* (cleansing) by this ashes put into spring water, they *sprinkled* on the third and seventh day." —(JEW. ANT. B. 4.—C. 5.) In all of these passages the word is used in the general sense of cleanse, and not in the specific sense of sprinkle or immerse. It seems also used in the Septuagint in the sense of cleanse, in II. Kings v. 14, where Naaman went and "baptized himself seven times" at the command of Elisha. For the prophet told him to *"wash seven times* and thou shalt be *clean"* (vs. 10); the Mosaic rule was "sprinkle upon him that is cleansed from the leprosy seven times" (Lev. xiv. 7), and it is recorded that Naaman baptized himself seven times "and he was *clean."* The teaching of the rabbis was that he was healed by following the divine mode at the word of Elisha. Jesus says he was *cleansed.* (Luke iv. 27.)

The word is also used in the New Testament where there is no reference to Christian baptism. The sense in which the word is used in these passages is an unerring key to the meaning the writers understood it to convey. For how can it be believed that the writers used the word in one sense when they referred to Christian baptism, and in a different sense when they referred to something else? In every one of the passages where it does not refer to baptism it is translated *wash,* and the context is conclusive immersion is not meant. Thus when our Lord went to dine with the Pharisee, he failed to wash before dinner, and the Pharisee marvelled "that he was not first baptized before dinner." (Luke xi. 38.) Mark also, in telling of the complaint that Christ's disciples ate with unwashed hands, makes the same use of the word, "and when they (the Jews) come from the market, except they are baptized, they eat not, and many other things there be which they have received to hold, as the baptism of pots and cups, brazen vessels and of

tables." (Mark vii. 4.) Our English version reads in these passages *wash,* but the Greek is *baptize.* Of course, no race of people were immersed every time they came home from the market (or street). This Jewish custom of washing, or cleansing, was to pour water on, or sprinkle it with hyssop. (Num. viii. 7; II. Kings iii. 11; Psa. li. 7.) To dip his hands in water as we do was to a Jew to defile them. Our Saviour refers to this ceremonial sprinkling of the cups and plates in his reply to the Pharisee (Luke xi. 39), where he says they make *clean* the outside of the cup and platter. (See, also Matt. xxiii. 25.) The Jews did not sit at table as we do, but lay on couches at full length, and, of course, these were not immersed. The pots, cups, brazen vessels, and couches were all ceremonially cleansed by sprinkling them with clean water. The point in both these passages is that Christ and his disciples neglected a Jewish ceremonial cleansing, and this cleansing is called baptism. Mark explains that unwashed hands were considered defiled, that is, ceremonially unclean (Mark vii. 2), and in his answer to them Christ explains that what is from without cannot defile a man, and that all things are clean to them who are cleansed in heart. (Matt. xv. 1-20; Mark vii. 6-23; Luke xi. 39-44.) Matthew, in telling of the matter, uses the word wash (Matt. xv. 1-2), and John refers to the ceremonial in the account of the wedding feast at Cana of Galilee: "And there were set there six water pots of stone after the manner of the purifying of the Jews containing two or three firkins apiece." (John ii. 6.) The six stone water pots furnished the water for the cleansing of all the guests, the tables, couches, cups, plates, etc. Nothing is better settled than that the ceremonial was performed by sprinkling, and yet both Mark and Luke call it baptism.

Paul, the most scholarly of the New Testament writers, in Hebrews ix. 12-22, names many of the Jewish purifying ceremonies and says that they were by sprinkling, as is well known from the Old Testament. Yet, in verse 10, he calls all these baptisms. The English Bible reads "divers washings," but Paul wrote "divers baptisms."

There is not a passage in the New Testament where the sense will not be preserved by giving the word the sense of cleanse. In this sense John the Baptist declared to the Jews that he baptized (cleansed) them with water, but that Jesus would baptize (cleanse) them with the Holy Ghost. In this

sense our Lord called his sufferings and crucifixion a baptism; in this sense his disciples asked to be baptized with the baptism that he was baptized with; so Paul says, "Our fathers were all baptized (cleansed) unto Moses in the cloud and in the sea." (I. Cor. x. 2.) "By one Spirit are we all baptized (cleansed) into one body." (I. Cor. xii. 13.) "For as many of you as have been baptized (made clean) into Christ have put on Christ." (Gal. iii. 27.) In this sense and referring to his baptism, our Lord said: "He that believeth and is baptized (made clean) shall be saved." (Mark xvi. 16.) "For the devils believe and tremble." (James ii. 29.) In this sense and referring to the same baptism Peter said: "Repent and be baptized (made clean) every one of you in the name of Jesus Christ for the remission of sins," (Acts ii. 38); for he elsewhere explains his meaning (Acts iii. 19; I. Peter iii. 21). In this sense there is one Lord, one faith, one baptism (cleansing). In this sense John preached the baptism (cleansing) of repentance. (Acts xiii. 24.) So it is the apostle (Heb. vi. 2) speaks of "the doctrine of baptisms" (cleansings). In what other sense than cleanse or make clean could the word be used to designate the Jewish ceremonials? And in what other sense could the work of God's Spirit regenerating the human heart be called the baptism with the Holy Ghost? When the word is only used in the New Testament in the sense of cleanse, where it refers to other things, how can it be maintained that it is there used in a different sense when it refers to the Christian sacrament?

The early Christian fathers use the word in the sense of *wet, wash* or *cleanse*. These men spoke Greek as their mother tongue; they lived in the same age of the language as the writers of the New Testament, and they could not be ignorant of the meaning of the word. Origen, one of the earliest of them, in telling of Elijah having the water poured on the wood (I. Kings xviii. 33), says that he *baptized* the wood; Ambrose calls it a type of baptism; and Clemens Alexandrinus, referring to the tears of a reclaimed backslider, says: "By tears a second time he is baptized." Referring to Pslam li. 7, "Purge me with hyssop, and I shall be clean," Ambrose says: "He who desired to be cleansed by a typical baptism was sprinkled with the blood of a lamb by a bunch of hyssop." Paraphrasing Ezekiel xxxvi. 25, "Then will I sprinkle clean water upon you," Jerome says: "Upon the believing, and those converted from error, I will

pour the clean water of saving baptism." Justin Martyr calls circumcision "baptism." He says: "What is the message of circumcision to me who have received testimony from God? What need is there of baptism to one baptized by the Holy Ghost?" So Ambrose calls sorrow a baptism administered by Christ to cleanse from sin; and Origen says: "The Saviour brings both sword and fire, and baptizes those things which could not be purged by the purification of the Holy Spirit." In this sense, that suffering is a means of purification, many of the fathers call martyrdom a baptism. Cyprian calls the confession of the penitent thief on the cross "a baptism of public confession and of blood." Tertullian says: "These two baptisms (water and blood) he (Christ) shed forth from the wound of the pierced side." Origen, speaking of the Jews crossing Jordan dry shod under Joshua (Josh. iii. 16, 17), says they "were all baptized unto Joshua with the Spirit and the river;" and Cyril, alluding to the Jews' "divers baptisms," says: "We have been baptized, not with bare water, nor with the ashes of a heifer—we are sprinkled (with these) to purify the flesh alone, as says the blessed Paul—but with the Holy Spirit and with fire."

Thus we have the use of the word before the New Testament, in it, about that time and long afterwards, all showing it signified cleansing, and the standard Greek lexicons all give wet, wash, cleanse, or some such term, as one of its meanings. There is a Greek word corresponding precisely to immerse, but it is never used of baptism. Immerse comes to us from Latin, but the early fathers who wrote in Latin for people speaking that tongue did not use the Latin form of immerse for *baptizo;* they simply transferred the word, thus showing conclusively *immerse* was not then regarded as its true meaning, for if so, why did they not use it instead of coining the Greek? In the light of all this, to contend that it means always immerse, and nothing but immerse, is to shut one's eyes to the facts. The truth is, there is not in the Greek language a word less signifying mode; it is subjective and indicates a result, not the mode of effecting it.

4. As to burial with Christ in baptism. Two passages are relied on. In Romans, the apostle, having shown that Christians are not under the covenant of works, turns to the question whether, being saved by grace, they may live in sin. He says:

"How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ

were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."—ROM. vi. 2-7.

It is inferred or assumed, from the use of the words *buried* and *planted,* that the apostle refers to immersion as the mode of baptism; but the other words used show that this is not his meaning. He says, "baptized into Jesus Christ;" "baptized into his death," (not in water); "therefore we *are* buried with him by baptism into death" (not in baptism in water); "if we have been planted together in the likeness of his death," (not his burial), "we shall be also [planted together] in the likeness of his resurrection" (in heaven). "Our old man is crucified with him [dead], that the body of sin might be destroyed."

These expressions cannot possibly refer to immersion. By "planted together" (Greek, *grown together*) the apostle means the same as in the parallel passage in Colossians when he says "rooted and built up in him" (Col. ii. 7), for *together* refers to Christ, as is shown by the context and in the Revised Version the phrase reads "united with him." People are not "united with Christ" by immersion "in the likeness of his death," for he died on the cross, and no mode of baptism is in any likeness of this. If this clause refers to immersion, then it teaches that those thus "planted together" (or united with him) *shall be also* planted together (or united with him) "in the likeness of his resurrection." But the apostle did not mean that all who are baptized with water shall be united with Christ "in the likeness of his resurrection," for he knew that there were many like Ananias and Simon Magus, baptized of men, but having no part in Christ.

What, then, is this baptism, "into Jesus Christ," or "into his death," whereby, our old man being crucified with him, we are planted or united together, and shall be also planted or united together in the likeness of his resurrection?

It is the baptism with the Spirit, the divine baptism (new birth) which John foretold and Christ promised. The apostle does not leave us in doubt. His words are: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by bap-

tism into death." Who are "buried with him by baptism into death?" Plainly, "so many as were baptized into Jesus Christ." And who are "baptized into Jesus Christ?" Again he does not leave us in doubt. He answers, "For by one spirit we are all baptized into one body. (I. Cor. xii. 13.) As many of you as have been baptized into Christ have put on Christ. (Gal. iii. 27.) Therefore if any man be in Christ, he is a new creature." (II. Cor. v. 17.) By this divine baptism our old man is crucified with him, and "like as Christ was raised up from the dead by the glory of the Father," even so we, born again by his grace, "should walk in newness of life." If we have been united with him in this "likeness of his death" (death to sin), we shall be also united with him in the likeness of his resurrection. The likeness referred to is between Christ's death and resurrection and the Christian's death unto sin and new life unto righteousness, for our old man, being crucified with Christ, is the reason assigned for our being united (planted) with him. The obligation to "walk in newness of life" accrues, not from baptism, but from regeneration. The question before the apostle is, whether Christians shall continue in sin, and as a reason for their not doing so he urges that they are one with Christ, and being by the Spirit raised from the deadness of sin and united with him in this likeness of his death, they should not walk in sin. He refers as a reason for his conclusion to the effect of the Spirit on the heart, by which the old man is crucified with Christ and a new creature is born in him. The mode of baptizing the body, or its condition when baptized, would throw no light on the argument; it fills none of the conditions of the text; the burial referred to is not in the mode of an earthly baptism, but an effect of the divine baptism into Jesus Christ.

The contention of immersion rests on a shade of meaning conveyed by the English words, not expressed by the original. Our word *buried* and *planted* do not exactly agree in meaning with the corresponding Greek words.

"Compare any two languages and you will find that there are, as mathematicians would say, many incommensurable quantities. To use DeQuincey's happy image from the language of eclipses, the correspondence between the disk of the original word and its translated representative is, in thousands of instances, not annular, the centres do not coincide, the words overlap."—MATTHEWS ON WORDS.

The word translated *bury* is *thapto,* which expresses the last

rites to a corpse and included burning or sprinkling it with sand. The words translated "have been planted" are a verb and an adjective. The verb is the one used by Christ to Nicodemus in telling of the new birth; the adjective means "grown together." So the phrase translated literally would read "have been born grown together."*

In the other passage relied on, the meaning is the same. It is this:

"In whom (Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are raised with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses."—COL. ii. 11-13.

The apostle contrasts the circumcision made without hands with the uncircumcision of sin. The words "buried with him in baptism, wherein also ye are risen with him," cannot refer to water baptism, for he says that this rising is "through the faith of the operation of God, who hath raised him from the dead." The rising from water baptism is a mere physical act, not through faith, nor of the circumcision made without hands. The rising which he refers to is the rising from the deadness of sin (verse 13), for this is through faith; and, as God hath raised Christ from the dead, so these "hath he quickened together with him." That this is the meaning is also shown by the words concluding the argument:

"If ye then be risen with Christ, seek those things which are above . . . For ye are dead, and your life is hid with Christ in God."—COL. iii. 1, 3.†

The apostle's theme is our life in Christ; he has not a physical condition or act in mind, but wholly a spiritual matter, the

*"The first English Baptists, when they read the phrase 'buried in baptism,' instantly thought of an *English* burial, and, therefore, baptized by laying the body in the form of burying in their own country. But they might have observed that Paul wrote to Romans and that Romans did not bury, but burned, the dead, and buried nothing of the dead but their ashes in urns; so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England."—*Robinson, Baptist Historian.*

†In addition to this the words translated *wherein* after the word *Baptism* are *"En ho"* which occur in two other places in this passage; they are elsewhere translated *"In whom"* and should be so translated here; for the subject of the passage is Christ as shown by the often use of the words "In him," and for this reason the word *also* is added. The punctuation of the received Greek text sustains this. So do the old translations. The English rule that the relative refers to the nearest noun has no place in Latin or Greek.

circumcision made without hands, the change in the heart when born again. The death and putting away (burial) that he refers to is death to sin, the putting away of the old man, and the birth of the new creature in Christ. This is the scope of his argument, and there is no allusion to baptism with water. Who would contend that the words *dead, crucified, circumcised,* and *quickened,* in these passages, are to be taken literally, and understood as referring to physical things. And by what sort of process can it be maintained that the words *baptized, planted, buried,* and *risen,* used with them, and plainly in the same sense, shall be so construed? The death mentioned is death to sin, a spiritual death; the burial into a spiritual death must be a spiritual burial; so the baptism which is the spiritual burial into a spiritual death must be a spiritual baptism, and is, therefore, called a baptism "into Jesus Christ." When the Saviour explained to Nicodemus the death to sin and the new life with God he persisted in understanding only our Lord's words, overlooking their spiritual meaning; and so many now deal in the same way, not only with these words of Paul, but with the very record of Christ's rebuke to Nicodemus. There is no liquid grave in any of these passages; they are purely spiritual; and those who read water baptism in them make the error so often made in dealing with the Scriptures—of reading the words, not the sense, and making it of the earth, earthy.

Recognizing that this is the sense of these passages, many persons concede that they are spiritual and refer only to the baptism of the heart; but they insist that the language of the apostle and the figure of speech which he uses show that he has immersion in mind as the mode of water baptism. But this is to give away the whole case for immersion. If it be conceded that these passages refer to a spiritual baptism, it must also be conceded that they relate to the *effect,* and not to the *mode* of it; for, unmistakably, the point made is that the whole nature being regenerated, and a new creature made in Jesus, the old man is thereby put away; and so the new man, "grown together" with Christ, cannot consistently continue in sin. The apostle's metaphor does not rest upon an external act, but on a present state or condition, in which we "are buried" with Christ, the old man "is crucified" with him, and we "be dead with" him. His meaning is, that in this new relation the old man should be as far removed from the Christian as a dead body laid away in its last resting place. This status begins when

the believer is born again; he then walks in newness of life, although never baptized with water, and unless born again he does not so walk, however we may be baptized of men. The apostle's language shows conclusively that he has in mind only the baptism into Jesus Christ. If his figure of speech refers to a state or condition, the *effect* of this spiritual baptism, how can any reliance be placed on the form of a word for the *mode* of physical baptism, which would throw no light on his theme, and, clearly, was not referred to?

If dealt with in this way, the Bible can be made to prove anything. By such means an earnest divine once proved that the earth is square and not round, quoting Rev. vii. 1: "And after these things I saw four angels standing on the four corners of the earth." "For," said he, "how could four angels stand on the four corners of the earth if it was round and had no corners?" In this way others more learned, but not more sincere, have proved that all power in heaven and earth is committed to Peter (Matt. xvi. 19), and that the bread and wine of the communion are the real body and blood of Christ. (John vi. 53.) All of these positions, and many others, like the burial with Christ in baptism, come from reading alone the words of some isolated verse, instead of looking to the whole Bible for its meaning.

The above is substantially all the Bible contains to sustain immersion. Not a line of the Old Testament is shown to support it, and no paragraph or entire passage of the New Testament is cited as designed to teach it. The first two points and the fourth rest entirely on the mere sound of a single word in a verse here and there of our English translation of the New Testament, and the third point on the extreme position that *baptizo,* unlike all other words ending in *izo,* signifies mode.

What, then, is the proof of affusion? Is there any direct evidence of it, or any passage designed to teach it? Does it rest, too, on the sound of a single word in this or that verse of the New Testament alone, or is there any unity of testimony in the two Testaments on the subject?

In the next division we shall see.

III. The Evidence for Affusion

The evidence for affusion may be considered thus: 1, Prophecy and its fulfilment; 2, The character of John; 3, The pur-

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pose of Christ's baptism; 4, The situation of the apostles; 5, The significance of baptism.

1. Prophecy and its fulfilment. Baptism is first mentioned in the Bible in connection with John the Baptist preaching repentance before the coming of the Lord. The Jews knew that Messias should come, and that Elijah, or his messenger, should prepare the way before him (Mal. iv. 5); so when John was preaching, the Jews sent to learn who he was:

"And they asked him, and said unto him, Why baptizeth thou then, if thou be not the Christ, nor Elias, neither that Prophet?"—JOHN i. 25.

Why did the Jews suppose John would not baptize if he was not Christ, nor Elias, neither that prophet? How was his baptizing evidence to them that he was one of these?

After he had baptized Christ:

"John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."—JOHN i. 32, 33.

Why did he suppose that the Jews would understand that "he which baptizeth with the Holy Ghost" is Christ? They had no means of knowing, unless from the prophets. Then, what had the prophets foretold to lead the Jews to think John the Baptist was the Christ, or Elias, or that prophet, when they saw him baptizing; or to make them know that "he which baptizeth with the Holy Ghost" is Christ? The prophecies referred to are these:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in."—MAL. iii. 1. "Then will I *sprinkle* clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—EZEK. xxxvi. 25, 26. "Neither will I hide my face any more from them; for I have *poured out* my Spirit upon the house of Israel, saith the Lord God."—EZEK. xxxix. 29. "For I will *pour* water upon him that is thirsty, and floods upon the dry grounds; I will *pour* my Spirit upon thy seed, and my blessing upon thine offspring."—ISA. xliv. 3. "His visage was so marred more than any man, and his form more than the sons of men; so shall he *sprinkle* many nations."—ISA. lii. 14, 15.

"Behold, I will *pour out* my Spirit unto you."—PROV. i. 23. "And it shall come to pass afterward, that I will *pour out* my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."—JOEL ii. 28. "Until the Spirit be *poured upon* us from on high. . . . And the work of righteousness shall be peace."—ISA. xxxii. 15. "And I will *pour upon* the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."—ZECH. xii. 10.

Observe that in every prophecy the water is said to be sprinkled or poured, and the Spirit poured out. John the Baptist said: "I indeed have baptized you with water, but he shall baptize you with the Holy Ghost." (Mark i. 8.) The record is made by all the evangelists. The Greek may be translated "with water," "with the Holy Ghost" and "with fire," or it may, with equal propriety, be translated "in water," "in the Holy Ghost and in fire." In our Bibles the translators put *with* in the text and put in the margin in as an alternative reading. The same thing was done in the Victorian revision; but the suggestion of the American revisers then was that *in* be put in the text and *with* in the margin. The English committee refused to make the change, and later the translation suggested by the American revisers was published and is called by the publishers, the American Standard Bible. While the Greek may, with propriety, be translated either way, the English committee was clearly right in refusing to change the reading of our old Bibles; those who advocated the change fell into the error of reading the Greek of these passages alone, independently of the Old Testament, and the subsequent record. Where the Greek is capable of two meanings, one consistent with other portions of the Scriptures and another inconsistent, the former must be preferred; and that the Greek here should be translated *with* and not *in,* we know not only from the Old Testament, but from the subsequent record. John knew that the Holy Ghost was to be poured out, and that his hearers so understood. Yet he compared what he was doing to this pouring out of the Spirit. If he had immersed them, the immersion in water could not have been held up as a symbol of the promised outpouring of the Spirit, because there would be no resemblance between them. But if John was sprinkling water on them with hyssop according to Jewish custom, he might well say, referring to the promised outpouring of God's Spirit: "I indeed have baptized you with water, but he shall baptize you with the Holy Ghost;" for, clearly, his hearers would then have understood the mean-

ing from the resemblance of the outpouring of the water from the hyssop to the outpouring of the Spirit foretold by the prophets. He could not have said, "I indeed immerse you in water, but he shall immerse you in the Holy Ghost," without violating well-settled Jewish ideas and the express language of prophecy on which he relied.

Before his ascension, Christ said to his disciples:

"And behold I send the promise of my Father *upon you;* but tarry ye in the city of Jerusalem until ye be *endued* with power from *on* high."—LUKE xxiv. 49.

In Acts this is stated more fully in these words:

"And being assembled together with them, (Jesus) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, Ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—ACTS i. 4-5.

They then asked him if he would at that time restore again the kingdom to Israel; he answered that it was not for them to know the times or the seasons of God's plans, and added:

"But ye shall receive power after that the Holy Ghost is come *upon you.*" (Acts i. 8.)

Observe what was promised: "Behold, I *send* the promise of my father *upon you.*" "Ye shall be baptized *with the Holy Ghost* not many days hence." "Ye shall receive power after that the Holy Ghost *is come upon you.*" These promises were fulfilled at Pentecost ten days afterwards:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it [the sound] filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it *sat upon* each of them."—ACTS ii. 2, 3.

This was, then, regarded as a baptism by affusion, not by immersion; for Peter, quoting the passage given above, said:

"But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will *pour out* of my Spirit upon all flesh."—ACTS ii. 16, 17.

And after explaining how Jesus fulfilled the prophecies, he added that he "hath *shed forth* this which ye now see and hear." (Acts ii. 33.) When Peter and John went down to Samaria it is recorded they prayed that the believers might receive the

Holy Ghost and these words were added: "For as yet he [the Holy Ghost] was *fallen* upon none of them; only they were baptized in the name of the Lord Jesus." (Acts viii. 16.) At the house of Cornelius:

"While Peter yet spake these words, the Holy Ghost *fell on* all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was *poured out* the gift of the Holy Ghost. . . . Then answered Peter, Can any man *forbid* water, that these should not be baptized, which have *received* the Holy Ghost as well as we?"—Acts x. 44, 45, 47.

After this, in giving an account of his baptism of Cornelius and his household, Peter said:

"And as I began to speak, the Holy Ghost *fell upon* them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water: but ye shall be baptized with the Holy Ghost."—Acts xi. 15, 16.

So Paul says:

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he *shed on us abundantly* (Revised Version, *poured out upon us richly*), through Jesus Christ our Saviour."—Titus iii. 5, 6.

Thus we have the united testimony of the prophets, of John the Baptist, and of the apostles to the Spirit and the water being poured out. There is no hint of immersion in the prophets. When Christ was baptized the Spirit descended on him. (Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 33.) Ministers were ordained by the laying on of the hands of the presbytery. (I. Tim. iv. 14; Acts xiii. 3.) To bring out clearly that the baptism with the Holy Ghost which Christ promised is the outpouring of the Spirit foretold by the prophets, it is recorded again and again that the Spirit *sat* or *fell* on them; or was *shed* on them, or was *shed forth,* or *poured out;* and this shedding forth, or pouring out, of the Spirit is declared to be the fulfilment of both Christ's promise and the Old Testament prophecies. Here immersion is excluded, beyond doubt. The baptism with the Spirit conformed strictly to the prophecies; the baptism with water must, too, have conformed to them, for it is expressed by the same word, is foretold in the same passages, and is by the apostles associated with it. Not only is John's

baptism with water held up as a symbol of the prophesied pouring out of the Spirit, but the resemblance was so natural that the people at once perceived the meaning. So his baptizing led to the question asked him by the Jews, and the pouring out of the Holy Ghost on the Gentiles suggested to Peter that no one should *forbid* water to those who had *received* the Spirit.

"Can any forbid water to these who have received the Spirit? The expression to forbid, used with water, is interesting as showing that the practice was to bring the water to the candidate, not the candidate to the water. This, which would be implied by the word under any other circumstances, is rendered certain when we remember that they were assembled in the house."—DEAN ALFORD.

2. *John's character.* John the Baptist was the promised messenger to God's chosen people. His message to them was: "Repent ye, for the kingdom of heaven is at hand." (Matt. iii. 2.) He was the prophet of the Highest, sent to his people "before the face of the Lord to prepare his ways." (Luke i. 76.) He did no miracle (John x. 41), and his sole claim to authority rested on the law and the prophets. Coming in such a character, he must have conformed to the Scripture he came to fulfil. Besides, he was the son of a priest; the office was hereditary, and so John was a priest. Hence, he did not enter upon his ministry until about thirty years of age, which was the age at which a priest entered on the functions of his office. (Luke l. 5, 41; Num. iv. 1-4.) No nation was ever so attached to its sacred ceremonies as the Jews, and, if John had been an innovator, there would have been a clamor at once, but we read nothing of the sort; on the contrary, there was a general outpouring of the people to be baptized of him. As to this the record is very clear:

"Then went out to him *Jerusalem, and all Judea, and all the region round about Jordan,* and were baptized of him in (at) Jordan, confessing their sins."—MATT. iii. 5, 6. "And there went out unto him *all the land of Judea, and they of Jerusalem, and were all* baptized of him in (at) the river Jordan, confessing their sins."—MARK i. 5.

That the great mass of the common people were baptized by John is evident, not only from the broad language used in the above passages, but from what is said when Christ afterwards testified to John's greatness:

"And *all* the people that heard him, and the publicans, justified God being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—LUKE vii. 29, 30.

On account of their devotion to their sacred ordinances, this general baptism of the Jews could reasonably only have been as Moses had purified their fathers. What, then, was by the Jewish Scriptures the mode of administering this ordinance?

"He took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people." —HEB. ix. 19. "The water of separation hath not been sprinkled upon him; he is unclean."—NUM. xix. 20. "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times."—LEV. xiv. 7. "Sprinkle the water of purifying upon them."—NUM. viii. 7.

For fourteen hundred years this method of cleansing has been familiar to the Jews; in some instances the person cleansed was directed to wash himself, but immersion by the priest was unknown. David said: "Purge me with hyssop, and I shall be clean." It is past belief that John the Baptist, a priest among such people, could have introduced a new mode without an uproar, or could have got so many to submit to a ceremony unfamiliar to them, for which no Scripture warrant could be shown.

That John baptized by the old mode is also shown by the numbers he baptized, for one man could not have immersed so many, but he could easily have sprinkled them with hyssop, as Moses had purified all the people at the opening of that dispensation. At this time Judea was a very populous country, having at least 5,000,000 inhabitants, and no man could have immersed the mass of the people in the short course of John's ministry. Had he immersed 300 every day, in winter and summer, he could have baptized in this way only about 150,000 in the whole time. No one man could have immersed so many; yet this would have been only three per cent. of the people. Evidently there was a general baptism of the nation by John, and it is plain that he baptized personally. The record is that John baptized, and that Jesus baptized not, but his disciples. (John iv. 2.) John says everywhere: "I indeed baptize you with water." And when all the people were baptized, Jesus also was baptized; and, clearly, the multitude and Christ were baptized by the same person. (Luke iii. 7, 21.) Besides, John carried on extensive conversations with large numbers of per-

sons while baptizing them, which he could only have done if sprinkling them with hyssop. (Matt. iii. 7-12; Luke iii. 7-17.) This accounts, also, for the peculiar wording of the record of our Lord's baptism. By the old mode the priest stood, and the people filed in front of him and were sprinkled with hyssop as they passed. If an improper person came, he was stopped and not allowed to receive the ordinance. When Christ came unto John to be baptized of him:

"John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, *suffer* it to be so now, for thus it becometh us to fulfil all righteousness. Then he *suffered* him."—MATT. iii. 14, 15.

Observe, the question was, whether John should *suffer* something. If John had taken hold of Christ and plunged him under the water, it could not with any appropriateness be said that "then he suffered him," but if John first stopped Christ when he came forward to the ordinance, and, after hearing his answer, then allowed him to proceed, this language would describe accurately the transaction, and, unexplained, it could hardly have conveyed any other meaning to the Jews familiar with the Mosaic ceremony, for whom primarily this gospel was written. Only running water could be used for this purpose (Num. xix. 17), and so John baptized at Aenon and the river Jordan. That his baptism was in the prescribed mode for purifying is not only shown by his character and the above circumstances, but also by the fact that it is called purifying. After Jesus began his ministry, his disciples baptized. This having led to a dispute between the Jews and John's disciples as to the right to baptize, the latter, zealous of their master's honor, reported to him how all men were coming to Jesus to be baptized, and he quieted them by declaring Christ's superior right. This controversy the evangelist calls, not a dispute about baptism, but a "question about purifying."

"After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized, and John also was baptizing in Aenon near to Salim. . . . Then there arose a question between some of John's disciples and the Jews about *purifying*. And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said . . . Ye yourselves bear me witness that I said I am not the Christ. . . . He must increase, but I must decrease. When

therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples), he left Judea and departed again into Galilee."—JOHN iii. 22; iv. 3.

The statement of John's disciples to him, "Behold, the same baptizeth and all men come to him," shows their controversy with the Jews was about Christ's baptizing; and John's answer when they referred the question to him could only mean that they should not continue the contention. This is confirmed by the record that it arose when Jesus baptized in Judea, where John was baptizing, and that Christ, when he knew they had heard he baptized more than John, left Judea; for, clearly, the whole passage relates to the same subject.

"One of the leading errors on the subject of baptism is found in the supposition that this ordinance originated with the mission of John the Baptist. Baptism was no new ceremony introduced by John—it had been in constant use from the time of Moses."—DR. BOLAND. "All nations of Israel do assent, as with one mouth, that all the nations of Israel were brought into the covenant among other things by baptism."—DR. LIGHTFOOT.

3. The purpose of Christ's baptism. The multitude was baptized by John unto repentance, but Christ was not baptized for this reason, for he had nothing to repent of, and John said that he had need to be baptized of Christ. (Matt. iii. 14.) Immersionists say that he was baptized as an example, but this is pure assumption, and in the very teeth of Scripture. Christ was not baptized before the people as an example to them, but after they were baptized. (Luke iii. 21.) He was not baptized as an example to us, because he was not baptized until he was thirty years old, and John's baptism was not Christian baptism. (Acts xix. 3-5.) Why, then, was he baptized? Christ himself, replying to John, answers the question:

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness."—MATT. iii. 15.

This was the reason, then, for his baptism; but how did it fulfil all righteousness? This record is made only by Matthew, who wrote mainly for the Jews, to show that Jesus is the Messias of the covenant. In using this expression he could only have referred to the Jewish Scriptures, for these were the Jews' only standard of righteousness; and to a Jew writing for Jews what other meaning could the words convey? To what else but these Scriptures could the word *fulfil* refer?

If Jesus was baptized to fulfil the Scriptures, beyond doubt he was not immersed, for they did not teach immersion. God had ordained in the law sprinkling, and had, by prophet after prophet, extolled the ceremonial. Immersion was not directed. Is it possible that the Jewish Messias, when baptized by a Jew, for the Jews, to fulfil the Jewish Scriptures, ignored the very Scriptures which he was fulfilling!

The cardinal error of immersionists is, that they persist in treating the New Testament as an independent work, and in reading it from the standpoint of the present, without regard to the circumstances of the parties at the time. Jesus was the Messias of the Jews, according to the Scriptures, a "minister of the circumcision," to confirm the promises made unto the fathers. (Rom. xv. 8.) He was "made under the law" (Gal. iv. 4); was "born King of the Jews" (Matt. ii. 2); was circumcised when eight days old; was presented to the Lord, according to the law of Moses, when the day of his mother's purification was accomplished (Luke ii. 21, 22); and he kept the law blameless. (Rom. v. 18.) He everywhere exalted the Scriptures, commanding the Jews to search them, saying, "for they are they which testify of me." He came, not to destroy, but to fulfil, the law and the prophets. (Matt. v. 17.) John belonged to the old dispensation; he was the prophet of the Highest, sent among his people "before the face of the Lord to prepare his ways." (Luke i. 67-76.) He preached repentance; that the coming of Shiloh was at hand. (Luke iii.) The old dispensation continued until the Son came to his own, and they received him not; the new began when the Lamb of God was slain for the sins of the world, and the veil of the temple was rent in twain.

When every other act of Jesus' life was strictly in accord with the Scriptures, his baptism could not have been an exception. He was to be a priest forever after the order of Melchisedek. (Heb. v.) A priest did not enter on his functions until he was about thirty years old (Num. iv. 1-4), and he was then set apart to his office by the sprinkling of running water. (Num. viii. 7.) So Christ, when he began to be about thirty years old, came to John, and was baptized, and entered on his ministry. (Luke iii. 23.) When he entered into the temple, teaching as one having authority, and they asked him by what authority he did these things, he referred them to the baptism of John (Matt. xxi. 12-25); and his baptism by the

Spirit after he was baptized by John is called his anointing (Acts x. 38), as the priests, after they were baptized with water, were anointed. (Exod. xxviii. 41.) He is also called a king; and the consecration of a king was always, among the Jews, by affusion. His birth, life, and death had been minutely foretold; and one great object of his baptism was to set him forth as the promised Messias. For this reason he was not baptized with the people as one of them, but separately, and after they were all baptized. (Luke iii. 21.) It had been foretold that God's Spirit should be poured out upon him. This pouring out of the Spirit John called baptism with the Spirit, declaring that his baptism with water only foreshadowed it. So, when John had baptized Jesus, the Spirit, which was symbolized by the water pouring from the hyssop, descended upon Christ, fulfilling the ancient prophecies and the promise to John. (John i. 33.)

4. The situation of the apostles. It is plain from the narrative that Christ's disciples, all Jews, were very slow to realize that they were no longer under the law, or that Christianity was not to absorb Judaism; hence, Peter and John went up into the temple at the hour of prayer. (Acts iii. 1.) Peter did not preach the gospel to Cornelius until thrice the vision appeared unto him (Acts x.), even then complaint was made of his conduct (Acts xi. 2); and years afterwards the dispute waxed so hot at Antioch that a special embassy was sent down to Jerusalem to settle it. (Acts xv.) This Judaizing tendency still long continued in the Church. Paul circumcised Timothy. (Acts xvi. 3.) On his last visit to Jerusalem he was thus cautioned by James: "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." (Acts xxi. 20.) And when Peter came to Antioch he separated himself from the Gentiles, "fearing them which were of the circumcision." (Gal. ii. 12.)

When such a spirit was so rife in the Church, and continued so long, is it credible that an old and established mode was dropped and a new one introduced, never used by the people and contrary to all their customs and ideas, without explanation or comment, and without objection from any one? True, they might have made a change, but who can believe that they made it under such circumstances without explanation or objection? Such a thing, among such a people, would have been no less than a miracle, for well-established sacred customs do

not yield in this way. A great uproar was raised against Paul for even rumored innovations (Acts xxi. 20-28), but no such charge was made against James or the other apostles.

That baptism was not new when practiced by John the Baptist is shown in many ways. It is introduced in the record as something familiar, without explanation; no question was made of John's right to baptize until he denied being he who should "purify the sons of Levi." (Mal. iii. 3.) Christ's disciples at the same time also baptized. (John iv. 2.) Jesus names it only to confer it on the Gentiles (Matt. xxviii. 19; Mark xvi. 15, 16); and there is in the New Testament nowhere a direct command to baptize. The Lord's Supper, being new, is minutely explained, but baptism is assumed throughout as something well understood, and the word which is always used for it is also (as shown) used indiscriminately for the Jewish purifications.

Sprinkling had been divinely ordained in the law in the service typifying the Saviour, and had been foretold by the prophets as a sign of his kingdom. When his disciples began to preach the gospel the New Testament was not written, and, as shown by Acts, they relied everywhere on the old Scriptures, insisting that Jesus had fulfilled them. The burden of their preaching was, "so it is written," and they declared that he came not to destroy, but to fulfil, all the law and the prophets. That while so teaching they abandoned without explanation or objection the mode ordained in the law and foretold by the prophets, and yet continued to express the ordinance by the same word that they used explicitly to designate the old ceremonial, cannot be credited. The New Testament is not distinct from the Old, but completes and fulfils it; both together constitute one book, emanating from one mind, for one purpose, and with Christ as its central figure. Genesis shows the necessity for his coming, the law arranges for or typifies it, and to him bear all the prophets witness. To hold there was one mode of baptism in the old economy and another in the new, under the same plan of salvation, is to destroy the unity of the Scriptures, and make meaningless much of the old service.

The apostles did not consider that God's Church in the world began at Pentecost. In Acts vii. 38, the Jews under Moses are spoken of as "the Church in the wilderness." Some insisted that the promise was to the Jews only, but to the Gentiles it is said: "If ye be in Christ, then are ye Abraham's seed,

and heirs according to the promise" (Gal. iii. 29); it is declared that "God hath not cast away his people" (Rom. xi. 2); the Gentiles are called the wild olive tree grafted into the good olive. (Rom. xi. 17, 24.) A graft cannot be set in a dead stock, but both living grow into one trunk. (See, also, Isa. ii. 2; Ezek. xvii. 23, 24; Matt. xxi. 43; Heb. xi. 4-40.) The patriarchs were saved just as we are. By faith in a promised Saviour they trusted in God, and at Pentecost the covenant blessing to the Church was realized. The Jewish synagogue became the Christian Church; as the Jews had elders, these were ordained in all the Churches; the Jewish Sabbath was changed to the Christian Sunday, and from the Jewish custom of meeting on the Sabbath to hear the Scriptures and worship God came the regular Sunday services of the sanctuary we now enjoy. After a prolonged struggle, the Levitical law was given up, but there is no record of any dispute about the mode of baptism, or any change in it.

Besides, the circumstances recorded in the New Testament point to the old mode, and many of them are inexplicable, or meaningless, on the other hypothesis. By the old mode, a great multitude could be baptized at once, but little water was needed and no change of clothing or preparation was necessary. Jerusalem is on a mountain and no river or stream near it, yet at Pentecost, when Peter preached, "then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (Acts ii. 41); and a few days afterwards "believers were the more added to the Lord, multitudes both of men and women." (Acts v. 14.) There was no known place at Jerusalem for immersing these multitudes of men and women; the apostles could not reasonably have done the labor, and there would be some record of such a remarkable thing, if done. So when the jailer at Philippi had brought Paul and Silas out of the hold, he was baptized, "he and all his, straightway" (Acts xvi. 33), and that they did not leave the jail is evident from what Paul said the next morning (vs. 37), and from the fact that this would have been a grave offense on the part of the jailer under the Roman law. Numbers were baptized in Jerusalem, Samaria, Damascus, Corinth, Philippi, Caesarea, Ephesus, in a desert, in a private house, in a prison; and yet there is no record anywhere of difficulty in getting water or preparation for baptism, or change of clothing, or any adjournment or delay for this

purpose. In this the Acts and Epistles are in striking contrast with the biographies and letters of immersionists. The latter give a prominence to the subject that is wholly wanting in the sacred narratives, and even in this well-watered country abound in allusions to difficulties about water, to delays, and to preparations for the ordinance.

By the old mode the candidate stood. When Ananias came to Paul he said to him, "*Arise* and be baptized." (Acts xxii. 16.) "And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and *arose* and was baptized. And when he had received meat he was strengthened." (Acts ix. 18, 19.) The Greek in the last sentence is a little stronger than the English; it reads: "and standing up was baptized." But the English is plain that he got up to be baptized, as under the Mosaic law, and the natural inference is, he was baptized right there. He was blind and had eaten nothing for three days yet he was baptized before he received meat. When the eunuch, a Jew, heard Isaiah's prophecy, and had it explained to him, "So shall he sprinkle many nations," when he came to water he said to Philip (not Philip to him), "See, here is water, what doth hinder me to be baptized?" (Acts viii. 36.) The way was desert, and there was no known usual supply of water on it suitable for immersion. Being both Jews they get down from the chariot and went to the water, for the eunuch must stand up when baptized, and only running water could be used.

Under the Old Testament, the family was the unit, not the individual. The promise was to Abraham and his seed. This same principle is clearly recognized by the apostles. Peter said at Pentecost: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39.) The angel said to Cornelius: "Whereby thou shalt be saved and all thy house." (Acts xi. 14.) Paul said to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 31.) So Lydia was baptized and her household (Acts xvi. 15), and the household of Stephanas. (I. Cor. i. 15.) Paul also says: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." (I. Cor. vii. 14.)

The promise to which Peter referred was the Old Testa-

ment promise including the children with their parents, and plainly Paul had in mind the same thing. The question of infant baptism cannot be argued here, but undoubtedly in these passages the apostles spoke from the Old Testament standpoint, and did not consider that it had passed away.

John says: "And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." (I. John v. 8.) The Spirit was poured out; how, then, was the blood applied?

"And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin."—EXOD. xii. 22. "And Moses took the blood, and sprinkled it on the people."—EXOD. xxiv. 8. "And the priests, Aaron's sons, shall sprinkle his blood round about upon the altar."—LEV. i. 11; iii. 2, 8. "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord." (Lev. iv. 6, 17.) "And he shall sprinkle of the blood of the sin offering upon the side of the altar."—LEV. v. 9. "And Aaron's sons presented unto him the blood, which is sprinkled round about upon the altar."—LEV. ix. 12.

Other quotations might be given. The same idea runs through the New Testament. Christ is "the Lamb of God, which taketh away the sin of the world" (John i. 29); or "our passover, sacrificed for us" (I. Cor. v. 7), and "a lamb without blemish" (I. Peter i. 19); and we are saved by the "sprinkling of the blood of Jesus Christ" (I. Peter i. 2), and are come "to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. xii. 24.) Christ's blood was poured out on the cross. (John xix. 34.) Isaiah, in foretelling Christ's crucifixion, says: "So shall he sprinkle many nations." (Isa. lii. 15.)

The Spirit, the water, and the blood, all agree in one. The Spirit and the blood were poured out or sprinkled. The water and the blood signified cleansing; and, as the blood was sprinkled, the water must have been used in the same way. So Paul says, to the Hebrew Christians, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x. 22.) The Jewish mode of cleansing their bodies with pure water was by sprinkling; and what but this sprinkling of their bodies suggested the figure, "Our hearts sprinkled from an evil conscience"?

The word *baptizo* is used in the New Testament of three

things: 1. The Jewish ceremonial. 2. The baptism with the Spirit. 3. The Christian sacrament. In the first, the water was sprinkled or poured; to dip a thing in water was in a Jew's eyes to pollute it. In the second, the Spirit descended, was shed forth or poured out. In the third, the idea must have been the same, else why was the same word used to express it?

5. *The significance of baptism.* The design of the ordinance gives a crucial test for determining the scriptural mode, for all Scripture ceremonials by their form point to their significance. Pedo-Baptists hold that its design is to typify the work of the Holy Spirit; that the sign must be like the thing signified; and hence the water, like the Spirit, should be poured out or shed forth. Immersionists maintain that it signifies the burial and resurrection of Christ and represents the burial of the believer's old self and his rising to newness of life. The difficulty with this position is that it has no foundation in the Old Testament or in the Gospels or Acts. Only two verses of Scripture can be found to sustain it—Rom. vi. 4, and Col. ii. 12—and they do not teach it, unless they refer to baptism with water. If they, as shown above, do not refer to water baptism, then there is nothing in the Scriptures to sustain this view. The significance of the Lord's Supper is expressly declared at its institution and it would be singular indeed if the significance of baptism was nowhere declared in the Old Testament, or in the Gospels or Acts, but left to the sound of a word in two passages of Paul's later epistles, where his theme is salvation by faith (Rom. v. 1) and not of ordinances. (Col. ii. 14.) Is this the fact? Is the Bible, down to these passages, silent on this point?

Our Lord recognized the Old Testament ceremonials, and his apostles, especially Paul, called them baptism. If they were baptism they must have agreed with it in significance, for Paul always regarded the spirit rather than the form. What, then, was their significance? All the books of the Bible answer, as with one voice, that they signified cleansing. They were called *purifying,* persons were distinguished as *clean* and *unclean,* only living or clean water was used, and the outward act was everywhere recognized as significant of inward grace. There was nothing about them to represent burial; they pointed to a cleansed life. Prophecy also indicated this for the new dispensation.

"Wash ye, make you clean."—ISA. i. 16. "Wash thine heart from wickedness, that thou mayest be saved."—JER. iv. 14. "And I will *cleanse* them from all their iniquities."—JER. xxxiii. 8. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—ZECH. xiii. 1. "And it shall be in that day, that living waters shall go out from Jerusalem."—ZECH. xiv. 8. "And he shall sit as a refined and purifier of silver; and he shall *purify* the sons of Levi."—MAL. iii. 3.

Space does not permit other quotations. Throughout the prophets the outward cleansing with water is made typical of the Spirit poured upon us from on high. (See above, pages 100-101.) So in the New Testament the same word is used to express the visible cleansing with water, and the invisible cleansing with the Spirit. They are both called baptism. At the first mention of it there is no explanation, except John the Baptist declares: "I indeed baptize you with water unto repentance; but . . . he shall baptize you with the Holy Ghost, and with fire." (Matt. iii. 11.) He unquestionably uses the word here in the sense of cleanse, for he adds: "Whose *fan* is in his hand, and he will thoroughly *purge* his floor." (Vs. 12.) This record is made at the very outset of all the Gospels, to teach that the physical act signified the Spirit's work, and that importance should be attached not to the sign or the shadow, but to the substance or thing signified.

If there could be any doubt as to his meaning, it is set at rest by the rest of the record. The angel had declared of John that he should "go before him in the spirit and power of Elias, . . . to make ready a people prepared for the Lord." (Luke i. 17.) He also declared that Jesus should "*save* his people *from* their sins." (Matt. i. 21.) Both these promises were based on the ancient prophecies that he should "purge away their dross" (Isa. i. 25), "purify the sons of Levi" (Mal. iii. 3), put "a new spirit" within them (Ezek. xxxvi. 26), and open a fountain "for sin and for uncleanness." (Zech. xiii. 1.) John preached, "Repent ye; for the kingdom of heaven is at hand." (Matt. iii. 2.) He exhorted all to a purer life (Luke iii. 8-14); and they were baptized of him, "confessing their sins." (Mark i. 5.)

Under such circumstances, the Jews could not have given the baptism of John any other meaning. That John himself looked upon it as signifying cleansing is shown, also, by what he said when Christ came to be baptized: "I have need to be baptized of thee, and comest thou to me?" (Matt. iii. 14); for he felt

that Jesus, who was perfectly holy, needed no cleansing from him. For this reason, too, it is recorded that Jesus baptized not, but his disciples (John iv. 2); for he baptized with the Spirit, and not with water that symbolized it.

The baptism of John the Baptist could not have typified Christ's burial, because this was not its prophetic character; nor could the next recorded baptism, that by Christ's disciples; for, Christ not being dead, it was, like John's, simply unto repentance, typifying the work of the Spirit. But, plainly, there was no change after this in the act, or its significance; Christ gave it this meaning in his parting words (Luke xxiv. 47-49; Acts i. 5-9); so did Peter at Pentecost (Acts ii. 14, 38), and at the house of Cornelius (Acts xi. 15, 16.) In the whole New Testament, as in the prophets, water cleansing the filth of the flesh is used to symbolize the Spirit regenerating the heart.

"What God hath *cleansed,* that call not thou common."—ACTS xi. 9. "*Purify* their hearts by faith."—ACTS xv. 9. "Arise and be baptized, and *wash* away thy sins, calling on the name of the Lord."—ACTS xxii. 16. "*Purifying* unto himself a peculiar people."—TITUS ii. 14. "That he might sanctify and *cleanse* it with the washing of water by the word."—EPH. v. 26. "By the *washing* of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly."—TITUS iii. 5. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—HEB. x. 22. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."—I. PETER iii. 21.

The proof of the significance of baptism does not rest on a few disconnected expressions in the New Testament, but on the concurrent testimony of both dispensations. The two single passages relied on cannot override this; for Scripture is not to be set against Scripture, much less should there be an inference from an isolated word. There is no conflict; they fit beautifully into what is above quoted. They refer, not to Christ's burial, but to his death, and to the Christian's death to sin by the baptism of the heart foretold by the prophets.

The last supper commemorates Christ's death and atonement for sin; and if baptism does not signify the work of the Holy Spirit, then he has no witness, and both the ordinances refer to Christ. It is incredible that the Saviour appointed two ordinances so different in form to represent his own work, ignoring

the work of the Spirit. The Holy Spirit is the third person in the Godhead, the same in substance, equal in glory, with the Father and the Son; sin against him is never forgiven; the use of water in the old economy typified his work and in the new he is the active agent in regeneration, of which baptism is the seal.

"Under the ancient dispensation the rites were divided into two great classes, namely, those significant of purity or purification, and those significant of atonement for sin. . . . The work of the Spirit is still symbolized under the gospel, and a Saviour's blood is still represented. The one, baptism signifies; the other is plainly indicated by the Lord's supper."—PROFESSOR STUART.

The outpouring of the Spirit foretold in the Old Testament is identified in the New as the baptism with the Spirit, and the statement that the Spirit *"descended," sat* or *fell,* or was *shed forth,* or *poured out,* are Bible pictures from the Master himself to show the mode of this baptism and the fulfilment of the prophecies. The baptism with water is another picture ordained by him to represent this baptism with the Spirit; and to be true to the thing represented it cannot be in a different mode.

IV. The Evidence Summed Up

The question is, Was our Lord's person buried in the water when baptized, or did the water descend on him by affusion?

This question we are to determine according to the weight of the evidence under these principles:

(1) Absolute certainty is not required; what is most reasonable is accepted.

(2) Words are read in the light of the circumstances of the parties; effect is given to the sense in which they are used by the writer; inferences not in his mind are disregarded.

(3) The meaning of a writing is determined, not from isolated phrases, but from the whole instrument and its general purpose.

To bring out the application of these rules more clearly, let us set the evidence on each side in two parallel columns.

For Immersion	*For Affusion*
1. The use of the prepositions *in, into* and *out of.*	1. Prophecy and its fulfilment.
2. John's baptizing at Aenon because much water was there.	2. The character of John.
3. The meaning of *baptizo.*	3. The purpose of Christ's baptism.
4. Burial with Christ by baptism.	4. The situation of the apostles.
	5. The significance of baptism.

As we have seen, all the points in the left column are mere presumptions. The first two rest entirely on the English version, and are not warranted by the Greek or intended by the translators. But waiving this, what have we? Christ's coming out of the water when baptized, and John's baptizing at the Jordan, and at Aenon because there was much water there, would only raise an inference that John baptized by immersion and the recorded facts neutralize this inference. To baptize the great multitude that came forth to him, John, since he could only use running or clean water, would naturally stand at the edge of the stream and dip in his hyssop bush and sprinkle the people as they passed him; and he could not have possibly kept all these people together without a supply of water. This was under the old dispensation. The baptism of the eunuch by Philip was at the dawn of the new, when the apostles still conformed to the Jewish ordinances and before the vision to admit the Gentiles had been given; so they both being Jews, on a desert road, to follow the Jewish mode and use running water, would naturally go to it. The point in these passages is the fulfilment of the prophecies, and to know what they really did we must look not to some ambiguous words, but to the mode then in use, what they said at the time, and the Scriptures they were fulfilling.

As to the meaning of *baptizo,* it may be presumed that a word is used by a writer in its classic sense, but this presumption always gives way where it appears that the writer did not, in fact, use the word in this sense; and it has no application when the word was not used in this sense by the people among whom the writer lived.

As to burial with Christ by baptism, if we had only the two verses in which the expression is used, there might be an inference that it refers to the mode of baptism; still it would, on this alone, be an open question whether it refers to the *mode,* or the *effect,* of baptism; the momentary dipping of a person in water is so unlike the permanent putting away expressed by the word *burial* that such a figure could not be presumed of Paul; and when we read the context we see he refers only to the effect of the baptism that creates a clean heart.

In every passage relied on for immersion it rests, not on the thought conveyed, but on the mere form of expression, and in every case the context is clear that the writer had in mind no reference to the mode of baptism. No other Bible doctrine is left to inference from the words used in a few isolated passages relating to other subjects. As against these four unreliable inferences, what have we on the other side? Is the proof of affusion equally uncertain, or are there any facts which God has set as standing monuments of the truth?

(1) When man by his fall lost communion with God, he promised a Redeemer, and as a perpetual memorial of this promise he made a peculiar people in whom this promise should be fulfilled. Among this people, ignorant and unlettered, and so unable often to read his word, he ordained a ritual which should be an acted representation of his promised salvation, and so could be understood by all. The blood of the sacrificial lamb pointed to the Lamb of God that should take away the sin of the world; the "congregation of the Lord," to the great multitude "which no man could number," the sprinkled water of separation, to God's Spirit cleansing from all uncleanness. That it might be certainly known that Jesus is the Christ, God sent prophet after prophet hundreds of years before he came, foretelling how his ancient promises were to be fulfilled. They declared that before his coming his messenger would come in the spirit and power of Elias, who should *sprinkle* clean water upon them and *purify* the sons of Levi; and that God's Spirit should be freely poured out from on high. John came fulfilling these Scriptures, his baptism was by the Jews referred to them; he called the promised outpouring of the Spirit "baptism with the Spirit," comparing it to his baptism with water; this comparison is repeated time and again by Christ and his apostles, and it is declared over and over that in this baptism the Spirit was poured out, fulfilling literally the

prophecies. (2) The Jewish Scriptures did not teach immersion; baptism by affusion had been familiar to the Jews from the time their fathers were baptized unto Moses; John, a priest under these Scriptures, baptized without explanation, and the nation devoted to their sacred forms made no complaint that he was departing from the sacred law. (3) The sprinkling of water signifying separation from sin ran throughout this dispensation, and is held up by the prophets as a symbol of the Saviour; and though John felt he had need to be baptized of him, he baptized Jesus to fulfil the Scriptures; and the Spirit, the thing represented, descended on him. (4) The Christian Church was organized by Jews among Jews zealous of the law; the gospel was preached first to the Jew, and then to the Greek; they relied on the old Scriptures as fulfilled in Jesus, "believing all things that were written in the law and the prophets;" they called the pouring out of the Spirit baptism; often referred to the old ceremonial, but made no mention of a change, and none of the Jews who criticised them so severely ever charged them with making a change; they also called the old ceremonial baptism, and in a number of ways recognized its mode as still in force. (5) Under the law an unclean person could not come into the congregation of the Lord; his uncleanness was taken away by the sprinkling of clean water upon him, and when he was cleansed he could come in. This cleansing from uncleanness was the pith of John's baptism. He preached that the people should put aside their sins, and those confessing their sins he baptized, referring them at the time to the baptism with the Spirit Christ should give, and the same significance is in the subsequent record often given to the ordinance by Christ and his apostles.

In every passage relied on, affusion rests on the thought conveyed, rather than on the form of the words, and its foundation-stone is the unity of the Scriptures and the oneness of the plan of salvation. The Bible is a highly figurative work. It is rich in imagery, but in all its figures not one refers to immersion; while in both Testaments the falling showers, the flowing fountain, the water pouring from the hyssop, and the sprinkled ashes in water, are used time and again to symbolize the baptism with the Spirit. Not only so, but as against two baptisms where one statement looks toward immersion, we have a number of baptisms where it is utterly unreasonable, households baptized at private houses, a multitude of men and

women at Jerusalem, and numbers at a jail, in Samaria, or wherever the parties happened to be. As against the use of the word *buried,* we have the same writer also using the word *sprinkled* and *poured out* or *shed forth,* and the fact that he lived after the most straitest sect a Pharisee and was baptized at a private house, standing up. And as against a common classic use of *baptizo* by no means universal, we have its use in the sense of cleanse in the Septuagint, Josephus, and in every place in the New Testament where it does not refer to Christian baptism; when first mentioned we have John illustrating its meaning by the comparison of a fan purging a threshing floor, and the Jews at the time, and the apostles afterwards, recognizing him as fulfilling the ancient promises of a great cleansing of the people before the coming of the Lord. The primary object of prophecy, and all the Old Testament ceremonials, was to point to the new dispensation. If the ceremonial sprinkling of water under the Old Testament do not point to Christian baptism, or the work of the Spirit which it symbolizes, what is their significance? Our Saviour's life and character, and the establishment of the gospel, are foretold to the smallest details, and if immersion has any place in the new dispensation, it is the one subject on which the voice of prophecy was silent, and of which there was no type in any of the old ceremonials.

Apply now our principles. Certainty is not attainable. It is possible John baptized in a manner not foretold by the Scriptures, which he relied on as his credentials, or that Philip illustrated to the eunuch Isaiah's meaning in a manner not referred to by the prophet, or that there was an unusual supply of water at Jerusalem, in the desert or wherever needed, but such things cannot be believed without proof. The question is, What is most reasonable? (Rule 1.) Words are very misleading unless read in the light of the circumstances under which they were used; little weight can be attached to inferences from expressions used here and there, where the context shows another matter was in the mind of the writer; and if these expressions can be construed in more than one way, that construction must be adopted which will harmonize the whole instrument. The prepositions translated *in, out of* and *into,* in two or three passages, being in fact translated *at, from* and *to,* in hundreds of other passages, we are not to determine any Bible doctrine by guessing in which sense the writer used them

in a particular passage; but to know what certain Jews did, we should look to the Old Testament for the Jewish practice and the purpose in view at the time. (Rule 2.) The word "much" in one passage of our version, and "buried" in two others, may support an inference not intended in the original, but the general purpose and meaning of the entire instrument is shown in many ways, and is not so easily misunderstood. There is no break between the Old Testament and the New; no change of purpose or shifting of plan; the New only unfolds how God kept his everlasting covenant with his people. So, like other writings, the Bible must be regarded as a whole, and its meaning discovered, not from the form of disconnected phrases, but from the thought and general intent of the entire revelation (Rule 3.)

Under these principles all the points in the left column fade away. What could the burial of Christ's body in the water have represented to the Jews who witnessed his baptism? How could his baptism, if a burial in water, have been the culmination of the outpourings of the Mosaic ceremonials? Or, in what sense could it then be likened to the baptism with the Spirit which Christ shed forth, or poured out freely? How would this have fulfilled anything the prophets had spoken concerning him, or what symmetry or unity of plan is there on this supposition between the two Testaments? John being a priest under the law would be presumed to baptize as directed by it, with a hyssop bush dipped in running water. The pouring of the water from the bush is the very thing referred to in the prophets, and would aptly symbolize God's Spirit poured out freely for the cleansing of the world. This makes the two Testaments a harmonious whole, without change of purpose or plan, and reconciles all the facts recorded in the New Testament. The circumstances stand about it, sustaining it like a stone wall.

If we knew that A was baptized in the Church of the Waldenses in the year 1600 and had the records of the Waldensian Church showing for a thousand years before that they baptized by affusion, would it be doubted in the absence of proof to the contrary that A was baptized by affusion? How infinitely stronger is the proof that Jesus was so baptized! We have the Jewish records for hundreds of years showing how they baptized; we have their Scriptures enjoining this mode of baptism, and prophet after prophet holding it up as a type of the prom-

ised pouring out of God's Spirit on his people. Men may change, a Church may change in time the mode of its rituals; but the Eternal changes not. The Bible is a unit. There is not a book in it that does not directly or indirectly bear on the plan of salvation. How can it be believed that in such a plan one mode of baptism is taught in the Old Testament and another in the New? To what end was the sprinkling of water enjoined time and again in the rituals of the Old Testament? Why does prophet after prophet hold it up as typifying the Saviour's work? Why did the Jews refer John's baptism to these prophecies? And when at the opening of his ministry the disciples of Jesus baptized like John, was it not under the law and the prophets?

The New Testament gives us an account of ten baptisms by the apostles. Of these three were of households—Lydia and her household (Acts xvi. 15), the jailer and all his house (Acts xvi. 31-33), and the household of Stephanas (I. Cor. i. 16)—two were in private houses—Paul (Acts ix. 18), and Cornelius and his company (Acts xi. 12)—one was upon a desert road—the eunuch (Acts viii. 36)—the other four were the baptism of the three thousand at Jerusalem (Acts ii. 41), the baptism at Samaria when the people with one accord gave heed (Acts viii. 6), the baptism of many of the Corinthians (Acts xviii. 8), and the baptism of the disciples at Ephesus who had not heard of the Holy Ghost (Acts xix. 2-5). Take the annals of immersionists and out of ten baptisms as they come were there ever three of households or two in private houses or four of great crowds in large cities without difficulty or preparation or one where the persons were expressly baptized, to symbolize the baptism with the Holy Ghost? Certainly not; and why not? Manifestly because they do not baptize households—they do not baptize ordinarily in private houses, in a jail or on a desert road—they do not baptize large crowds in great cities, where there is no stream of water near without difficulty and without preparation—they do not insist that baptism with water symbolizes the work of the Holy Ghost. The authorized version was made by a number of the most learned men of their time. Nearly three hundred years afterwards their work was revised by the Victorian Commission, which was composed of the most distinguished scholars of the day; a number of American scholars co-operated with them, and their version has since been published. A little later the

twentieth century version was made by a number of scholars. In all of these versions where baptizo is not rendered baptize, it is translated wash or bathe. Thus we have the concurrent judgment of all these scholars as to the meaning of the word in the New Testament and against the position that it means only to immerse and never has any other meaning.

V. Matters Outside of the Scriptures

It is frankly maintained that the proper mode of baptism is to be determined from the Scriptures and from them alone; but that there may be no misapprehension, it is perhaps proper that the facts as to the history of the ordinance should be referred to. It is often said by immersionists that their mode of baptism was practiced by the primitive Church, that in time it was discarded and affusion substituted for convenience; that all recognized theirs as the true mode, but regarded the change as immaterial and that the scholarship of the world so declares. Nothing could be further from the truth of history as the following facts show:

1. The Jews had many baptisms, so we read in Heb. vi. 2 of "the doctrine of baptisms," and in Heb. ix. 10 of "diverse baptisms" (see above, pp. 92-93). Among these was the baptism of a proselyte. When a proselyte was received by the Jews he was washed with water. This washing was by affusion, as is evident from the Old Testament, and was called a baptism. In the Targum Jonathan is this direction as to the proselyte: "Thou shalt circumcise him and baptize him." Maimonides says: "A stranger that is circumcised and not baptized, or baptized and not circumcised, he is not a proselyte till he be both circumcised and baptized in the presence of three." Epictetus (A. D. 109) says of the proselyte "who has been baptized and circumcised," that he "both really is and is called a Jew." The proselyte, when baptized, was said to be "born of water" and so our Saviour used this expression to Nicodemus (John iii. 5), telling him that this washing would not save one unless he was "born of the Spirit." The mode of the rite is plainly stated by the Jewish writers, the person was placed in the water and washed. There was no immersion. The idea of burial in the water was not entertained by the Jews. How long the custom prevailed among the Jews no one can tell, probably from the time of Moses. If of later origin, plainly it existed in the first century and was not borrowed from the Christians;

for the Jews hated and persecuted them, and they could not have borrowed affusion from the Christians unless the latter practiced affusion. It is absolutely incredible that Jews and Christians living in the same century and using the same language, the former hostile to and persecuting the latter, should both have designated the washing of a believer as baptism unless it was done in the same mode.

2. The early pictures throw a great light on the mode of baptism. In times of persecution at Rome the Christians fled to the Catacombs. In the Catacomb of Pontianus, in the crypt of St. Luciana and in the Catacomb of Calixtus, there is a fresco, each confessedly of the first or second century, and all representing baptism as by affusion. There are frescoes in the cemeteries of Praestatus and of Petrus and Marcellinus made in the second and third centuries to the same effect. There are similar representations cut on numerous sarcophagi in the third, fourth and fifth centuries, and the pictures on ivory found in many churches, some of them as old as the fourth and fifth centuries, so represent the baptism of our Lord. In the earlier pictures the baptism is represented by the sprinkling of water with a branch or bush; in the later ones the water is represented as poured on a person standing in water. It cannot be that the Christians, who had fled to the Catacombs, put one mode of baptism on the walls while they practiced another; or that the relatives of the dead placed on their tombs a representation of baptism different from that they had received, or that the pictures on the walls of the churches represented one mode of baptism, while another was performed below. It is sometimes said that the pictures are not conclusive that baptism was not administered by immersion as this could with difficulty be represented in a picture. The answer to this is that they affirmatively show it was administered by affusion; for in the earlier ones the administrator has a hyssop bush in his hand, or in the later ones a patera, and in some of them the water is represented as streaming therefrom on the person baptized.

3. The testimony of the baptistries is also to the same effect. It has been often assumed that because there were baptistries in the ancient churches, therefore they baptized by immersion. C. F. Rogers, of Oxford, in his work on Baptism and Christian Archaeology clearly disproves this. On pages 316-348 he gives the exact measures of the fonts and shows that they were

not constructed for immersion. On pages 350-354 he thus sums up his conclusions:

"It will be noticed that these fonts may be divided into two types. In the East they are generally small, square or circular basins, while sometimes they are elongated on four sides and so make the shape of a Greek cross. In the West they are usually octagonal or circular, greater in diameter, but not deeper, while the two steps run round the whole circumference, the whole forming a wide, shallow basin. There is often a parapet as well and a pulpit for the bishop.

"The depth can be ascertained with certainty in the cases where the original drainholes remain and can usually be calculated approximately from the steps leading down to the water, which were almost invariably two in number. The normal depth is under three feet, so that unless the font was filled to the brim, the average depth of water would have been about two feet; in some cases fifteen inches represent the utmost capacity of the basin.

"It might seem at first sight as if a depth of two or three feet were sufficient to allow the whole body to be covered, but a little consideration will show that it would be impossible in a font only three feet across. Even in the wider type of basin that was common in the West it would be extremely awkward and practically impossible, as any one will realize who has ever tried to dip himself in the shallow end of an ordinary swimming bath.

"Again, our examples have been taken from the catacombs of Rome and Alexandria, from Palestine, Tyre, Egypt, the Hauran, Asia Minor, Persia, Byzantium, Dalmatia, Rome of the fourth century, Naples, Africa, Lusitania, the Lombard and Merovingian kingdoms, and the Frankish Empire. In none of these cases would submersion be easy or natural; in most cases it would be impossible."

If this be true, why were there baptistries built? The answer is plain. The Church then held the notion that as baptism was a putting away of the filth of the flesh (I. Peter iii. 21), all the person should be washed, and to this end all persons were baptized entirely naked, even false hair and jewelry being laid aside and men and women being baptized separately, under the direction of certain officers of the Church. The candidate was placed in the water naked and the water was then poured upon him. So the baptistries were constructed for this mode of baptism, which still prevails in some parts of the Eastern Church. The force of the fact that the ancient baptisteries were constructed as above shown cannot be avoided on the ground that infant baptism was then practiced and that these baptistries were intended for the baptism of infants. The Church was always a missionary Church. There was never a time when adults were not baptized as well as infants. The baptistrise show they were intended for adults no less than

infants. Their size shows this. There was no need of steps for the infants to walk down and the depth of water allowed was greater than that required for the baptism of infants.

There are references in many old narratives to persons being baptized in rivers or other streams and it is assumed they were therefore immersed; but this does not follow. John went to a stream because he must use living water; and persons desiring to be baptized to put away the filth of the flesh, especially where nudity was required, have often gone to some stream and there been baptized by affusion. The records of the Ana-Baptists show undoubted instances of this. Thus Roger Williams, in 1639, being dissatisfied with his baptism in infancy, was baptized by Holyman, and then Williams baptized Holyman and ten others. This has been supposed to have been by immersion. But ten years later, when immersion was brought over from England, he wrote Governor Winthrop about "a new baptism and the manner by dipping," adding, "and yet I have not satisfaction neither in the authority by which it is done nor in the manner."

The fonts used by the Christians in the Catacombs give similar testimony. The font in the chapel in the Catacomb of Pontianus is thirty-six inches long, thirty-two inches wide, and forty inches deep. It was evidently intended for baptism; for the fresco illustrating the rite accompanies it. Other similar fonts have been found in several of the subterranean chapels. The ivory font which is said to have come from the Catacombs and to have been used by the apostle Peter is too small for even an infant to be immersed in it. Rev. W. H. Withrow, in his work on the Catacombs of Rome, thus states his conclusions:

"The testimony of the Catacombs respecting the mode of baptism, as far as it extends, is strongly in favor of aspersion or affusion. All their pictured representations of the rite indicate this mode, for which alone the early fonts seem adapted; nor is there any early art evidence of baptismal immersion."

Mr. Rogers, who reaches the same conclusion, also says:

"Direct evidence as to the custom of the Ante-Nicene Church is confined to the paintings of the catacombs of Rome. They are by far the most important that have survived, for they have been preserved where stuffs have perished, household articles broken, even inscriptions and marbles destroyed. They were hidden from public gaze; and to the expression of Christian sentiment and representation of Church custom could be freely painted, and, moreover,

after the Lombard invasion of the seventh and eighth centuries, when the bodies of the saints were removed within the walls of the city, they became entirely neglected, so that their frescoes escaped the fate of so many ancient monuments that were destroyed in later building and restoration."

4. In the primitive Church there appears no dispute about the mode of baptism, and so the fathers, prior to the fourth century, say little about it; but what they say is against immersion. Justin Martyr (about A. D. 140), in his defence of Christianity to the Emperor, uses for baptism not the word immersion, but the word washing (loutron). Referring to the cleansing of the leper (Lev. 14), he says that in this "is set forth the bloody passion of Christ on the cross for the salvation of those who are sprinkled with the Spirit and the water and the blood." He also says, "Baptize the soul from wrath and from covetousness, from envy and from hatred and lo the body is clean." Irennaeus (A. D. 170) uses the falling of rain and the pouring of water on flour as types of baptism with water. The writings of the early fathers often refer to baptisms in private houses, in prisons, at springs, and the like, where immersion is not to be presumed. In times of persecution baptisms were in private houses, and as private as they could be made; and most persons baptized before the time of Constantine were thus baptized. The early Christians were, as a rule, of the humble, and, like poor people now, ordinarily had no arrangements for immersion in their houses. Even in our day, though the houses of the rich have bathtubs, they do not ordinarily have pools suitable for immersion. In apostolic times, the houses of the rich were not as well supplied as they are now and the habitations of the poor were of the simplest order. All the records run that in the early Church there was the greatest simplicity, and often for years at a time, all their services were held secretly at the home of some believer. The prisons of those days were dungeons and afforded no opportunity for immersion. The prisoners were usually chained. The story is told of Peter that he converted his jailors and, having caused a spring to burst forth, baptized them and forty-seven others. A woman in a storm at sea is said to have baptized her child with blood from her breasts. There is a legend that when it was charged upon Apollonius that he had not been washed in baptism and therefore was not a Christian, God in kindness heard his prayers

and a cloud being sent down from above bathed his head in dew.

While in the writings of the later fathers it appears that immersion was regarded the safer mode, it is clear that they did not hold that only immersion is baptism. Cyprian and sixty-six bishops in conference (A. D. 255), being asked if baptism by sprinkling was valid, after quoting Ezek. xxxvi. 25, "Then will I sprinkle clean water upon you," and other like passages, said:

"Hence it appears that sprinkling of water also hath force with the saving bath; and when these things are done in the church, where there is a sound faith both of the receiver and the administrator, all is valid, and may be consummated and perfected by the authority of the Lord, and the truth of faith."

Laurentius (A. D. 258) suffered martyrdom, one of the soldiers being converted "brought a pitcher of water for Laurentius to baptize him with," and he was then baptized. A tradition of the fourth century relates that Athanasius, when a boy, baptized some playmates on the shore. He was observed by the bishop, who, having learned that the necessary questions had been answered and the water *poured over them,* declared that the rite was not to be repeated. Athanasius (A. D. 328) says:

"Three baptisms, purgative of all sin whatever, God has bestowed on the nature of men. I mean that of water, and again that by the witness of one's own blood; and, thirdly, that by tears, in which also the harlot was cleansed."

Chrysostom (A. D. 350), referring to Matt. xx. 22, says:

"Here calling his cross and death a cup and a baptism; a cup, because he drank it with pleasure; a baptism, because by it he cleansed the world."

Such expressions are common in the writings of the early fathers. They often use *baptize* in the sense of *cleanse.* (See above, pages 93-94.)

The above are only given as illustrations, but they show at least that the persons who wrote them and those for whom they were written, did not understand that immersion only is baptism. Did any one ever see such things in the writings of Baptists or other immersionists? And, if not, why not? The answer is plain, they have different views.

5. It is sometimes said that baptism by affusion originated with the Roman Catholic Church and was a corruption intro-

duced by it. But the fact is that there was no dispute between the Roman Church and the dissenters on this matter. The Western Christians all baptized in the same way. It is also sometimes said that Baptists are not Protestants; that they did not protest against the Roman Church, but always existed side by side with it. To support this claim the Ana-Baptists, the Mennonites, the Albigenses, and the Waldenses are referred to and it is insisted that through these a continuous line may be made out to apostolic times for immersion.

The Ana-Baptists denied infant baptism, insisting that adults should be baptized again. They were therefore called Ana-Baptists, the word Ana signifying again. But they made no question about the mode. Affusion was the recognized mode and they baptized also by affusion. Occasional baptisms by immersion there may have been, but affusion was the usual mode. The Albigenses lived in the South of France. They denied the authority of the Pope, rejected the ministry of the Roman priests, and insisted on worshipping God in their own way; but they made no complaint about the mode of baptism. They practiced infant baptism; there is no evidence that they immersed, and the presumption is they baptized as all other dissenters of the time did. The Mennonites were followers of Menno, who baptized by sprinkling and taught it. The Mennonites were originally affusionists. The Waldenses lived in the Alps. Rome could never destroy them. The Church exists today and has its records running back over a thousand years. They are Presbyterians in faith and practice, and have always been. They have a colony in North Carolina which is placed by them under the care of our General Assembly. To the North of Scotland are some islands; Christianity was planted there early in its history. These churches refused to submit to Rome and maintained their independence largely because the country was so desolate that Rome saw no use in worrying about it. These people have their records hoary with age. From them comes the Presbyterian Church of today. The East Indian Church is very ancient. It claims to have been planted by the apostle Thomas and in the fourth century it is known there were churches there. Their rites were doubtless independent of the Western churches. Their mode of baptism is by affusion. There is strong evidence that in the earliest times the churches in Syria also baptized by affusion. How could it be possible that affusion prevailed among all these

widely separated communions in their earliest history if it was not the apostolic practice?

6. The statement that the Church for many centuries practiced immersion is misleading. The first references to immersion are to trine immersion, the person baptized being wholly naked, and it was accompanied with exorcism, the blowing in of the Holy Ghost, the anointing of the person, and the like. Immersion as it is now practiced was unknown for centuries; it was first introduced by those who denied the doctrine of the trinity and was not regarded as valid baptism. Though for centuries trine immersion with the accessories referred to was the favored mode, affusion was also practiced; and when trine immersion first appears the doctrine of baptismal regeneration appears with it. In sickness persons were baptized lying on their beds by sprinkling a little water on them. This was called clinic baptism. It was objected to, not on account of the mode, but because the person was not nude and the whole person was not washed, this being regarded then as the one thing needful and not to be omitted. But clinic baptism was sustained although the person so baptized got well. It was not confined to the sick. It was administered when there was an absence of a sufficient supply of water or when the candidate was too large or the font too small, or when, for any other reason, what was regarded the safer mode could not well be followed. So both modes were used, one being the prevailing mode in one locality and the other in another.

Gennadius, a French ecclesiastic of the fifth century speaks of baptism as administered in France either by immersion or by affusion, saying that the person baptized is "either wetted with the water or else plunged into it." Thomas Aquinas says in effect the same as to the practice in Italy.

The Council of Chelsea (A.D. 816, Canon 11) first enjoined in England that the person baptized should be immersed. Up to that time affusion had been followed in England, and from that time on both immersion and affusion prevailed. Note the progress: First, the apostolic simple sprinkling of water, then a Church ceremony in which the candidate stood in the water naked and it was poured on him, then he was enjoined to be immersed in the water as the surest way of washing him. In the Teaching of the Twelve Apostles, a document referred to by the fathers of the second century, the following direction is given as to baptism:

"Having first said all these things baptize into the name of the Father, and of the Son, and of the Holy Ghost in living water. But if thou have not living water, baptize into other water, and if thou canst not in cold, in warm; but if thou have not either pour out water thrice upon the head into the name of the Father and Son and Holy Ghost."

The document, as we have it, enjoins trine immersion, the anointing of the person baptized, and the like, thus showing that in its present form it is subsequent to the time these abuses had crept into the Church; still it is confessedly a very ancient document, completely inconsistent with the notion that only immersion is baptism.

Wyclif, the great English reformer and martyr (A. D. 1370), who translated the Bible into English, thus states the rule:

"Nor is it material whether they be dipped once or thrice or water be poured on their heads; but it must be done according to the custom of the place where one dwells."

The same view was held by Calvin, Luther, Turretin and the other leaders of the reformation. These facts explain the action of the Westminster Assembly. It was dominated by Presbyterians who had always practiced affusion, so they adopted without dissent the confession of faith, declaring affusion the Scriptural mode, but when they came to the directory of worship it was proposed to allow immersion also as a permissible mode. This was voted down by a majority of one—and when we consider that for over six hundred years immersion had been sanctioned in England, and that it had the support of such men as Wyclif, Luther and Calvin as an allowable mode of baptism, we see how sternly the majority stood upon the Scriptures and them alone. Their unanimous declaration as to the Scriptural mode of baptism is as follows:

"Baptism is rightfully administered by pouring or sprinkling water upon the person."—CONFESSION OF FAITH.

When they defined baptism as a washing with water (Shorter Catechism, Ans. 94) they followed the use of the word in the sense of cleansing by the Jews as well as all the early Church fathers, and the unanimous teaching of the Church for centuries.

7. A Church Council in the fourteenth century decreed in favor of affusion, and after this it became the prevailing mode in Western Europe. In the seventeenth century, when immer-

sion was brought over from Holland into England, no sect denied that affusion was baptism. There may have been then sporadic cases of dipping, but affusion had for centuries been the general practice; and no sect ever defended its practice on the ground of convenience rather than the Scriptures. Individuals here and there may have said this, but the Church always relied on the Scriptures for its authority. It seems hard for immersionists to understand the position of many pedo-Baptist scholars. Their fundamental position is that Christianity is a matter of the heart, not of rites or ceremonies; that the question as to the mode of baptism is but the matter of the form of a rite; and so they pass over what seems to them an immaterial question. Baptists often say with pride that all other denominations accept their baptism, but they do not accept it because it is better than any other unscriptural baptism. They accept it because they deem the form of the rite immaterial, and to require persons to be baptized again would be to lead them to attach importance to a mere symbol, rather than to the thing signified. No doubt the same reason actuated the early Church. In different countries the rite was administered differently. To require persons baptized in one mode to be again baptized in another would give importance to a form encouraging the notion of baptismal regeneration; and so immersion and affusion were allowed to prevail side by side. In the great controversy with those who in his day insisted on the efficacy of forms, Paul, the apostle to the Gentiles, spent his life maintaining that salvation is of grace, not of works or ordinances. (Col. ii. 20; Eph. ii. 8-9.) After him came Justin Martyr, the defender of Christianity; Origen, the great Bible scholar; Athanasius, the author of the Creed still in use; Jerome, who translated the Bible into Latin; Augustine, who has justly been called the second Paul; then, after some centuries, came Thomas Aquinas in Italy, and a little later John Wickliffe in England; John Huss in Bohemia, the fathers of the Reformation; then, a little later, came Martin Luther in Germany, John Calvin in France, John Knox in Scotland, who proclaimed anew the great truth they had taught. These men are justly regarded not only as the heroes of the Church, but as its greatest thinkers. They spent their lives combatting error; they gave their strength to the study of the Scriptures; they tower above their fellows as the mountain tops above the hills. Their teaching has been the beacon light of the Church, yet none of them taught that only

immersion is baptism. None of their disciples so taught. Can it be possible that all these men were mistaken as to the Scripture teaching on the subject? It may be that one or more of them might be mistaken as to the teaching of the apostles, but can it be believed that for fifteen centuries the whole Church was in error, and that in truth the Scriptures teach that only immeresion is baptism?

The earliest versions of the New Testament show clearly that the primitive Church did not teach that immersion only is baptism. In the Syriac version, commonly called the Peschito, the earliest version known, the word "baptizo" is rendered by a word which means to stand, thus Mark xvi. 16 reads: "He that believeth and standeth shall be saved;" Acts i. 5: "John truly caused to stand with water;" Acts ii. 38: "Repent and stand every one of you in the name of Jesus Christ for the remission of sins," the meaning being that the word points to a new relation. The oldest Arabic version in forty-nine out of seventy-three places uses a similar word. In the Slavonic dialects a word meaning "to cross" is used, and in the old Anglo-Saxon version the word "fullian," to cleanse, is used; thus Matt. iii. 1 reads: "In those days came John, the fuller." Jerome who in the fourth century translated the Bible into Latin, thus renders Rom. vi. 5: "For if we have become grafted with him (complantati facti sumus) in the likeness of his death, we shall be also (grafted with him in the likeness) of his resurrection." The Latin word *planta* means a twig or graft. Our English word plant comes from it; but our word *planted* has a different meaning. He also translates Col. ii. 12: "In whom (Christ) also ye are risen with him through the faith," etc. This translation follows the punctuation of the received Greek text, and excludes all reference to immersion.

8. The history of the Church does not show a case where a rite when corrupted became more simple. The tendency has always been to add on, to make the rite more imposing or more difficult, to exalt the signifier rather than the thing signified. The origin of immersion seems not difficult to see. While the Jewish baptism of a proselyte was by affusion, certain persons were appointed whose duty it was to wash the proselyte all over, care being taken that no part of his body was omitted. So when the first Gentile converts were received, it is recorded, not that Peter baptized them, but that "he commanded them

to be baptized in the name of the Lord" (Acts x. 48). So Peter refers to baptism as "the putting away of the filth of the flesh" (I. Peter iii. 21); and so Paul says Christ sent him "not to baptize, but to preach the gospel" (I. Corin. i. 17). Up to the baptism of Cornelius' household, all of the persons baptized had been Jews; there had been no proselyte baptism, as no Gentiles had been received. Long after this the majority of the Christians were Jews, zealous of the law (Acts xxi. 20). When, under the preaching of Paul, the majority were Gentiles, no doubt proselyte baptism was continued, when a Gentile was received; for Paul always walked orderly and kept the law (Acts xxi. 24). It was long not realized that the distinction between Jew and Gentile having passed away, the Gentile stands under the new dispensation on the same plane as the Jew. And when Christianity became the possession of the Gentiles, proselyte baptism was doubtless the only baptism usually administered, for few Jews after this came into the Church. The similarity between Jewish proselyte baptism and the practice of the Christians in the third and fourth centuries is so great as to leave little doubt that the latter in part at least was borrowed from the former. In a gross age soon after apostolic times it was forgotten by Christians, as it had been by the Jews, that a symbol should be as simple as possible so as to emphasize not the symbol, but the thing symbolized. Peter expressed truly the human heart when he said to Christ: "Lord, not my feet only, but also my hands and my head." And Christ meant to rebuke this very notion in his reply to Peter: "He that is washed needeth not save to wash his feet [any part], but is clean every whit." (John xiii. 9, 10.) From the care taken in washing the whole body, it came to pass that nudity was required, lest if any part of the body was not washed the baptism might not be valid. So it was that the notion of baptismal regeneration crept in, and as form was exalted and emphasis was laid on the necessity of washing the whole person, immersion was followed as the surest way of washing every part of the body.

In conclusion, to sum up, we have the Jewish practice, the early pictures, the baptistries, the fonts in the Catacombs, the expressions of the early fathers, the early traditions of the Church, the practice of the dissenters in different parts of the world, the concurrent teaching of the great leaders of the Church for fifteen hundred years, and the earliest translations

of the New Testament, all opposed to the notion that only immersion is baptism. The inference to be drawn from one or two of these things might not be conclusive, but can it be credited that all these circumstances standing together are misleading? And when we add to this the known tendency to add to ceremonials and attach efficacy to them, can it be doubted which was the original apostolic mode?

No construction of Scripture is sound which makes it conflict with nature, for there is no contradiction between nature and nature's God. The Christian religion was intended for all climates and all people; but in many parts of the globe, from desert or cold, and with many persons, from infirmity or age, immersion is impossible. Christ knew all things: he came as the Saviour of all men; yet we are told that he ordained as the seal of his kingdom on earth a thing that is impossible most of the year in the larger part of three out of its five zones, and is at all times wholly unsuitable to the sick and aged to whom the means of grace are most precious.

From the very beginning it was a favorite argument for a sect to assume to be the only Church of Christ on earth, and to deny salvation to all who disagreed with them. In the very first Christian controversies of which we have any record these claims were freely made by either side to sustain its position. Later the Pope at Rome branded as a heretic the primate at Constantinople; the primate ex-communicated the Pope, and both denounced the great leaders of the Reformation and all who followed them. This spirit kindled the fires of the inquisition, and is not dead yet, though it confines itself now to words and spiritual threats. Many examples may be given; for the history of the Church is but the history of successive claims for this or that rite as the sum and substance of religion. The agitation about immersion rests on the principles which ritualism has always used to secure regard for its ceremonials. These claims are all zealously maintained by quotations from Scripture, but rest really on our weakness for forms. Man has an inherent love of rituals; they appeal to his pride, and he always wants something to bridge over the chasm between sinful self and a sinless God. If salvation is dependent on any rite, then it is not simply of Christ and him crucified, but through some man's administering this rite, and the door is open for self-righteousness, and the claim so zealously made by this or that priesthood that only through it can men be admitted

to the Church of Christ. The two Christian sacraments—baptism and the Lord's Supper—stand on the same plane. Importance may as well be given to the mode of observing one as the other. The Spirit that ascribes efficacy to the mode of baptism is the same that insists on the bread and wine of the communion as the very body and blood of Christ saving the soul, or on the invalidity of the ordinance from the use of unfermented wine, or on some one sect alone being the Church of Christ. It forgets the kingdom of God is not of this world, not his thoughts as our thoughts, and is simply the prompting of the human heart to bring down Christ to things of sense and sight, and to look to them, and not to him alone, for salvation. The commandment forbidding idolatry includes not only idols but rites; for there is no practical difference between ascribing power to help us on to God, to an idol, or a saint's bones, a crucifix or a rite. In either case it is something coming in between the creature and his Creator, and the only daysman between us and God is the man Christ Jesus. If a man is not satisfied with the good old way, and is baptized in the mode he thinks right, let him not, like the Pharisee, think that he is thereby better than his neighbor, or that one mode rather than another will give him standing in God's sight. In the dark ages, Rome, to secure her hold on men, taught the efficacy of her rituals to save the soul. At the Reformation this doctrine was repudiated and return made to the simplicity of believing. But in our day history repeats itself and a large section of protestants are returning to the Roman position of salvation by works, abandoning the principle of salvation by faith alone, held by their fathers.

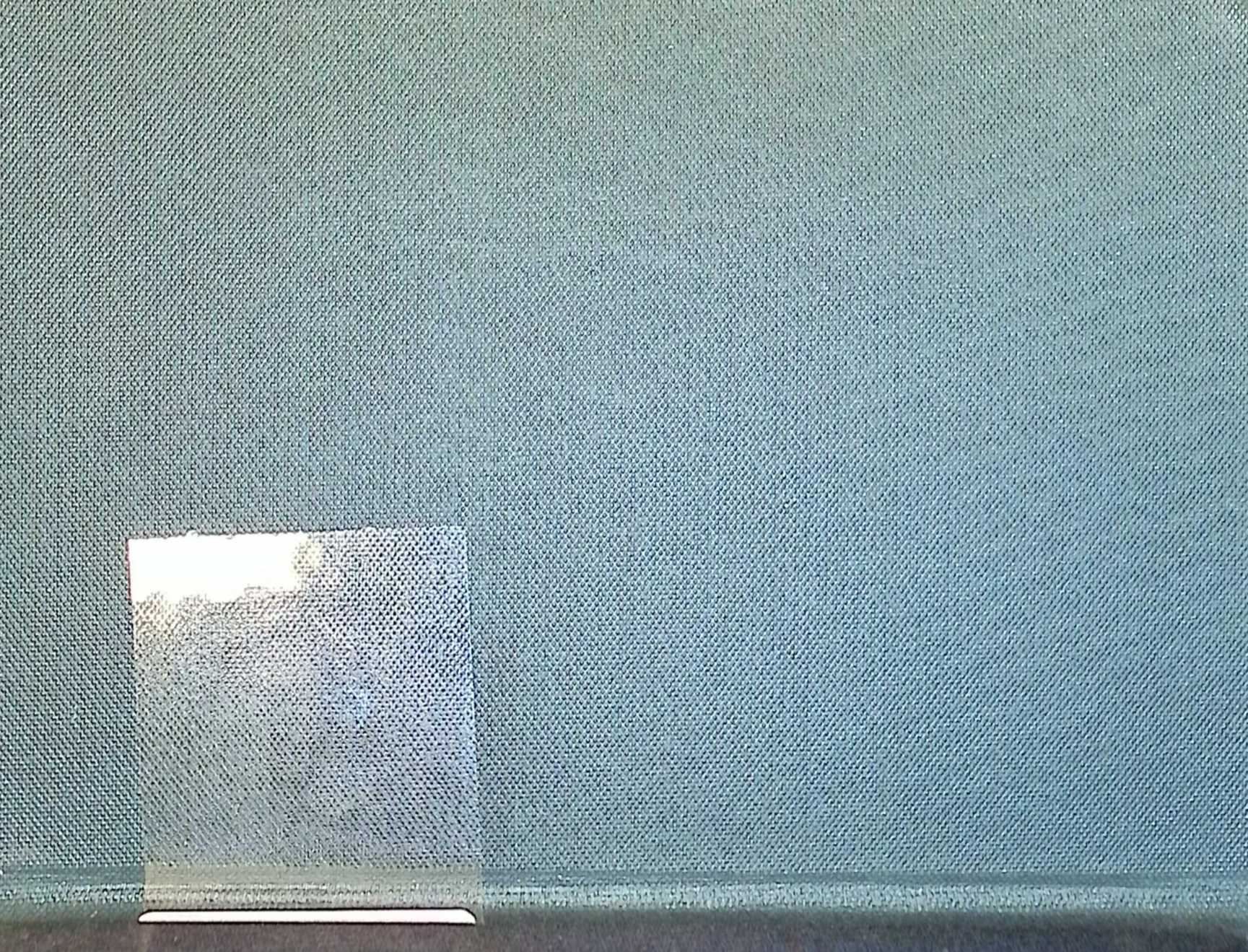
The object of this paper is not to depreciate any church or sect, or to put one stone in its way. Christ did not intend all Christians to be in one organization, for not one jot or tittle of his word can fail, and history shows the Church cannot prosper in one organic whole. The divisions of the Church are necessary, as in an army, for greater efficiency; the Savior's command is obeyed when brotherly love prevails among them, and all treat one another as fellow soldiers of the same great Captain. Let some be in the infantry, some in the cavalry, some in the artillery, some in the navy, but all in Christ. The notion that all should be in one physical body overlooks the spiritual character of Christ's kingdom, and is no less a desire for a kingdom on earth than the position of the Jews as to the

promised Messias, or of the apostles when Christ had chosen them, or of the Roman pope, these many centuries. The union which Jesus requires is like the union between him and his father, not in form, but in spirit, not a union of churches, but a unity of Christians. A united family need not all live under one roof, or engage in the same work, but they may live far apart, each following his separate business, if bound together in the cords of love. Christ taught that all men are brothers; his followers are slowly learning the brotherhood of Christians. Christians are learning that the welfare of Zion requires them to love one another; that their strifes destroy their power. Prejudices die slowly, but a broad evangelistic spirit is spreading over the world. The first Bible and missionary societies are not yet a century old; slowly the old fires are going out, and let us hope that in our time yet.

"The earth shall be full of the knowledge of the Lord as the waters cover the sea, and that the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them."

Let no one forget that the substance of the Christian religion is the new creature in Christ by the work of God's spirit in the heart. The contention for immersion is simply part of the age old stickling over one form or another. At first it was over circumcision by the Jews who came into the Church. Then it was maintained that a person could not be saved unless admitted to the Church in the prescribed form by a regularly ordained priest. Later controversy arose over the communion, how it should be celebrated and by whom. Thousands of people today do not die in peace without final unction and many others as truly believe in the efficiency of immersion when performed by a minister who has himself been immersed. There is no difference between these beliefs, each in the place of a purely spiritual worship sets up a form. The substance is Christ. To confess and follow him, no work of man's hands by another is necessary. To add this is simply to fall in with the age-old demands of ritualism. It matters not whether you call baptism an ordinance, a sacrament or a rite. The controversy over the mode, or what is baptism is simply a controversy over a form and no form of worship can give us standing in God's sight. No man or set of men has the keys to the kingdom of heaven or administers any form or ceremony bring-

ing one into the kingdom or giving him standing there. Only God's spirit does this. Christianity is not dependent on any rite or ceremony administered by man. The age-old claim to this effect by this or that set of men for this or that form administered by them is simply out of keeping with the Bible teaching.

"For as many as are led by the spirit of God, they are the sons of God."—ROM. 8:14.

"For in Jesus Christ neither circumcision availeth anything nor uncircumcision (any rite or form), but faith that worketh by love."—GAL. 5:6.